WHERE BEAUTY IS, GOD HAS BEEN *From Ewing Galloway, N. Y.*

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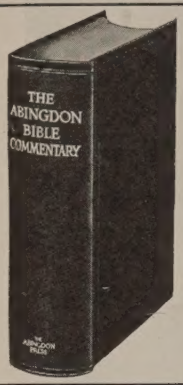

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Editorial

Leisure

' SEEMS like grim irony to discuss the question of leisure and recreation when millions of men and women the world over are begging for a mere chance work. But this is an opportune time for such a dis-sion, for if achievements in science and invention ad-ce in the future as they have during the past half tury—and there is much to support the contention that will—multitudes of people will find themselves with reat deal of spare time on their hands, and the ques-n will become one of supreme importance.

he demand for more leisure has been a constant one. few years ago, Ramsay MacDonald said, "The two ndard demands of an industrial democracy, a living ge and a maximum of leisure, are primarily ethical nands."

The matter of greatest moment is not what a "maxi-m of leisure" might be, but what we are to do with leisure we have. The normal man demands regular ivity, and while every man needs recreation not only restore his energies and interest in things, but to give lance to life, there are certain classes that need it in marked degree. Shorter hours will not be possible all. The brain worker will work as hard as ever; doctor will continue his practice as energetically as r; the lawyer will take as many clients as he can get; inventor will not diminish his experiments nor his urs; the religious leader will continue to put in long urs; all these must have a balanced life, and it may left to themselves to provide it.

One must think, however, of those who in our present iety do not have work that is in itself a re-creation. r them there must be the possibility of turning leisure o recreation. It must be recreation which while in-ding "sport" will also minister helpfully not to the dy alone but to the total life. Having advanced so ch in the mechanical arts, our next field of activity st be the art of developing the human being; learning w to improve not only the automobile but the man o makes and drives it; teaching him how to get best out of himself and how to give the best of him-f.

The right use of leisure time should broaden one's nd. One should be a citizen of the world, instead of ing in the appalling narrowness that is so common. ny people rarely travel outside their own village, wn, or city although a teeming, active, interesting world aits their exploration. Many have never actually set ot on Chinese or Japanese soil; they can, however, visit ina, Japan, India, Africa, and South America. Re-ntly a man made a trip through England that took two ys and cost two dollars; the book was a good one and descriptions excellent. He also travelled through otland and Ireland at the same trifling cost, met some of the most prominent men in the world, learned something of their outlook and habits of mind, and all during his leisure hours.

The recreation of the mind is one of the most urgent duties as well as one of the most pleasant that one could imagine. Much of the reading done by the great mass of people is not only shallow but decidedly harmful. It touches only those cruder emotions and impulses that we share with uncivilized peoples, when the mind should be engaged in recreations worthy of its capabilities. None of the finer qualities of life are touched by the "penny dreadful" or the raw, realistic, and primitive stuff that so many wallow in. Recreation is necessary as rest for body and mind in the form of play; but above all there should be that cultivation of mind which contributes to making a happy, healthy being.

We should begin early to teach our children in the home, in the church, and in the school how to use the precious margin of life known as leisure time. Preparing young people to use their leisure time creatively is one of the primary tasks of the religious educator.

Industrial Engineers Reach Higher Ground

THE Society of Industrial Engineers of America is facing the engineering task on an educational basis. The writer had the privilege of sitting in on one of their annual conventions in Pittsburgh in October, and was amazed at the emphases they were stressing. In practically every address three principles stood out. They definitely seek:

1. To invest money in the personal growth of employees more and in buildings and equipment less.
2. To motivate the interest and creative effort of all employees more and to spend less for the high priced technician.
3. To give employees a genuine share in the determination of policies and in the fostering of new enterprises.

Such ideals as these are closely akin to some of the most cherished principles in modern religious education. These industrial engineers, for example, feel that the success of any business depends upon the creativity, the health, and the happiness of each employee. The wide-awake religious educator knows this principle well, and realizes that only as each member of a group has a creative share in the enterprise is there enrichment and value for him. The time is here when teachers and leaders must learn the art of giving each member in the group a creative share in every enterprise upon which the group embarks.

The industrial engineers have another lesson for religious educators. We often center our attention on budgets and equipment, on "hand-me-down" programs,

and on paid leadership, and lose sight of human values! How often we center our attention on content and materials and overlook the needs of human life! One may well ask whether the time has not come for religious educators to re-state and re-define their ideals and then see to it that their procedures and methods are in line with those ideals. Industrial engineers must never be ahead of engineers in Christian character.

Can We Teach Religion In The Public Schools?

A STATEMENT often made by fine Christian people is this: "We cannot teach religion in the public schools." Another statement closely related to it, which is often made is this: "Not just anybody is going to teach my boy the Bible." One may readily ask whether a parent should not be as much concerned about the person who teaches physics to his boy, as he is about the person who teaches the Bible.

Many sincere people believe that if religion does not in a vital sense underlie what is taught in the public schools of this country, then the foundations of civilization will be slowly undermined. But religion is a vital factor in many public schools of this country through the influence of Christian personalities. Not all teachers in the public school are religious, but many are, and one cannot measure the profound influence which they are having on the childhood and youth of the nation. There is something subtle and powerful about the influence of a teacher who has a religious philosophy of life. The religious tone will be given to life no matter in what phase of thought. John Hancock used to say of one of his old teachers: "There was something in the personality of the teacher Parker that rang the bells in the dormitory of a boy's soul."

Such is the way by which the true teacher of religion enters his best work.

A Teacher's Prayer

O GOD, thou who hast ever brought all life to its perfection by patient growth, grant me patience to guide my pupils to the best in life.

Teach me to use the compulsion of love and of interest; and save me from the weakness of coercion.

Make me one who is a vitalizer of life and not a merchant of facts.

Show me how to overcome the forces that destroy by harnessing the urges that lead to the life abundant.

Give me such a sense of value that I may distinguish the things that last from those that pass, and never confuse mountains with molehills.

Grant me insight to overlook the faults of exuberance because I can see with prophetic eye the possibilities of enthusiasm.

Save me, O Lord, from confusing that which is evil with that which is only immature.

May I learn the laws of human life so well that, saved from the folly of reward and punishment, I may help each pupil of mine to find a supreme devotion for which he will give his all. And may that devotion be in tune with thy purpose for thy world.

May I be so humble and keep so young that I may continue to grow and to learn while I teach.

Grant that I may strive not so much to be called a teacher as to be a teacher; not so much to speak of thee, but to reveal thee; not so much to talk about love and human service, but to be the spirit of these; not so much to speak of the ideals of Jesus, but in every act of my teaching to reveal his ideals.

Save me from letting my work become commonplace by the ever present thought that of all human endeavors, teaching is most like the work that thou hast been doing through all the generations. —R. A. B.

We Need God Today

WHAT and where is God?"

There is no question which more people are interested in answering than this one. Upon its answer hangs one's entire philosophy of religion, and one's philosophy of religion is a basic factor in one's philosophy of life and in one's manner of living.

As we stand in the midst of the world today, it seems to us that there was never before so great a need for a vital consciousness of the presence of God. And yet at the same time there seem to be greater forces than ever before working against the Christian faith in God.

No doubt all who call themselves Christian leaders would give verbal assent to the need for developing a consciousness of God. But do they feel that need so keenly that they are *doing* anything about it?

There are two reasons why we ought to give special emphasis to the meeting of this need. The first is individual; the second is social.

The primary religious concern of each of us is for a God who is concerned with us as individuals. Within the soul of each there is a longing which can be satisfied only by communion with God. But the ills that flesh is heir to, the discoveries of science, the multiplication of the powers of man too great for himself, the expansion of the universe beyond the limits of imagination — these and other factors make one wonder whether there is anywhere in life a place for God.

But these same factors make us recognize a greater need for a God who touches us *within* the innermost reaches of our souls. There are so many conflicting forces constantly pulling us this way and that, so many of us are being surfeited with an orgy of superficial pleasures, that we find ourselves in a world which we ourselves have accelerated in speed until we cannot keep pace with it. We recognize our inability satisfactorily to meet the questions of our relationships beyond ourselves, and to place proper values upon the things of this world. We discover that our religious conceptions of yesterday are inadequate for today, and that we long for a consciousness of God. As individuals we need him *within* our lives.

The second need for the development of the consciousness of God is social. It was James Bryce who said in the second volume of his *The American Commonwealth*, "There has never been a civilized nation without religion." Later, in discussing the question of what would happen to a people without religion he said, "History, if it cannot give a complete answer to this question, tells us that hitherto civilized society has rested on religion, and that free government has prospered best among religious peoples."

The nations of our day are finding themselves faced with problems such as no previous age ever confronted. Shall there be international peace, or shall civilization be wrecked? Shall the rights of smaller nations be respected or shall the larger nations proceed on the philosophy that might makes right? Shall the economic world re

n the thesis, "Get all you can; get it honestly if you but get it"? Shall under-privileged races remain er-privileged?

is not difficult to recognize that in the progress which eing made in solving the great social questions the ntieth Century owes much to the influence of religious ple.

is true that many of the social crimes of history have n committed in the name of religion. But if we recog- in the course of history an upward trend it is more cult to believe that that trend is due to plain chance even to the blunderings of men alone than it is to be- e that in and through it all a divine purpose has oper- l. If we believe that, we shall today look to God to o us save the best of our civilization and purge it of evils. And he will do it as he works in and through us.

The first of the seven objectives adopted by the Inter- ional Council of Religious Education is this: "To fos- in growing persons a consciousness of God as a reality uman experience, and a sense of personal relationship him." The members of the Board of Editors of the *ernational Journal* are convinced that there is an ecial need at the present time for a distinct emphasis on this objective.

Looking Into The Year

ONE of the most promising meetings to be held in 1932 will be the World Disarmament Conference at Geneva, Switzerland, in February. Every ristian should look forward to that meeting with con- n and hope. As he does so it would be well to reflect the results of war, the repetition of which this confer- ce will seek to prevent forever.

More than thirteen years ago the World War was offi- ally ended. It cost, in known dead about 10,000,000 es, and $370,000,000,000. The rate of expenditure ring the last year reached the enormous sum of $10,- 0,000 an hour. The United States spent $25,000,000,- 00. During the war we loaned $700,000,000 to the lies, and after the war $2,500,000,000—all out of the deral treasury.

The loss in money and in lives is, after all, only a part the cost. In moral and spiritual values the real but often seen price is paid. All this in a "war to end war"!

What beneficial results can we find today for this tre- endous sacrifice in lives and treasure? Asia is today broiled in war. There is distrust on every hand. Last ar we spent over half of our national income in prepar- g for war. High school boys are urged to put on uni- rms, to march to the call of the bugle, and thus to be- me emotionally prepared for conflict.

We are parts of a world society, and cannot escape at that fact involves. American private investment in urope is estimated now at $17,000,000,000, $10,000,- 0,000 of which represent private loans to foreign gov- nments and corporations. Our own Federal Reserve ank joined the Bank of France in extending to England e recent $250,000,000 credit. So the very system estab- shed to insure our personal deposits in our home town nks is involved in world finance.

We cannot escape world relations. As we look into e year, one of our greatest tasks is to make another war rever impossible. What happens at Geneva will have uch to do with that task. Petitions favoring disarma- ment are now being circulated among young people's groups in all denominations and these, signed by hundreds of thousands of persons, will be presented to the President. Study groups everywhere are discussing the matter. Through Christian education the basis for permanent peace is being laid.

How Much Did Your New Building Cost?

CERTAINLY the church has been all too slow in providing adequate attractive buildings and equipment. There are many gasoline stations that are more beautiful than some church buildings. An immediate task of the Christian church is to provide more beautiful temples of worship and more adequate equipment with which to carry on the program of religious education. On the other hand, the opposite extreme must be guarded against. The writer recently visited a college community in which four elaborate church buildings had just been built. One of them was not yet dedicated. These new buildings with one exception were within sight of one another. As one visited in each of these churches, he heard expressions of financial burdens and embarrassment. It soon became apparent that competition was the underlying drive that resulted in these elaborate "show places" of Christian work.

One of these churches cost $320,000, and has a debt of $260,000. It will take many years to pay for that building, unless some unseen gift is forthcoming. One must wonder what spiritual price the members of that church will pay in addition to the money involved.

Someone has recently said that a church fight often follows the long period of struggle in paying for a church building. If a people become burdened too heavily with a money obligation, spiritual famine often sets in. And in such an atmosphere vital growth in spiritual experience becomes impossible. The money cost is only a part of the price we pay for a new building; the cost in inner, personal human values may be infinitely more.

Whence Cometh World Peace?

THE world's hope turns on the Disarmament Conference which meets in a few weeks after this issue reaches its readers. In honor of that conference the *Journal* for three months will carry pictures on its front cover to symbolize the world peace movement. Each will speak its own message.

The picture this month portrays a peace memorial by Charles Keck erected in Toronto.

Stone symbols of peace have been erected in almost broadcast fashion throughout the land. And it is well that they should be, for they say things that many will never forget. But after all, what will it profit men if they get rid of war *only because it is too expensive,* and then express their hateful selfishness in sweatshops, slums, and bread-lines? If ye abandon war and still join in lynch mobs, what inner and spiritual reward have ye? For peace comes only as men feel an attitude of goodwill and shape their conduct thereby *in their everyday contacts with other people.*

Lord, let us pray, send world peace, *and may it begin in my heart.*

The Path of Prayer

By Lucius H. Bugbee*

IF OUR processes of religious education do not result in developing a consciousness of God, they are wide of the mark. If they do not eventuate in an experience of contact with the Eternal through prayer and meditation, as well as in forms of service activity, then there is a vital lack in our procedure.

In spite of the weariness, exhaustion, and pressure of crowded days, Jesus felt for him, at least, more necessary than rest or sleep or food was the opportunity for uninterrupted prayer. He recognized thereby a value which we, in the hurry and confusion of our busy lives, are very likely to overlook.

We are omitting something very vital. A man is cutting himself off from one of the elemental functions of human life when he denies in himself this tendency to pray. It is essential to our mental health and personal power.

I recognize that there are many difficulties in the way of our prayer life today. The pace at which we live; our scientific emphasis on the reign of law; the critical temper of our time. It is everlastingly true that except we become as little children we cannot enter into the kingdom of prayer.

The deep need which prayer represents is always with us. In spite of the equipment furnished by science, invention, and discovery, without the practice of prayer we are losing something which bears a vital relation to our clearest sanity, to our health of mind as well as body, and the old cry persists: "O that I knew where I might find him."

It is strange that the rediscovery of the value of prayer has come from scientists rather than from churchmen, but this seems to be the case, for psychology has found in prayer an agency for unifying and harmonizing our confused and divided natures. Many of the ills of both mind and body are the outcome of inward conflict. Impulses and emotions prompt us in various directions. One moment we are inclined to be bold and adventurous, only to be checked by other inclinations to be careful and cautious. One group of impulses urges us to acquire values and hoard them, another group prompts us to give and share. Now we plunge frantically into work only to have our ardour cooled by the desire to play, to relax, to rest. One moment we are inclined to be angry and resentful, the next comes the impulse of self-control and the desire to be forgiving and kind. So it goes and we cry out with St. Paul: "O wretched man that I am! The things that I would, I do not, and the things that I would not, those I do."

What is the remedy? If we are to have any peace and power these conflicting forces must be unified. This is the problem of our existence. From the heavens above, and from the earth beneath; an hour of joy, an hour of sorrow; a bit of sunshine and a bit of shadow—thus the fragments of life come to us and our problem is to take all these varied threads and weave them together into an harmonious and integrated personality.

How is this to be done? Only through loyalty to some masterful idea, some controlling and dominating purpose, some overwhelming emotion. Only so can we find our true selves.

Prayer is the most effective means of achieving this inward integrity of being. It is the highest road to unity of spirit, for prayer brings us into contact with God, the ultimate reality, and God is the only object in the universe big enough and permanent enough to serve as the unifying principal for our being. This is the significance of the remark made by an old monk; "Piety is unity."

Two or three practical suggestions may help to make prayer more real and therefore more effective.

To be real, prayer must be natural and spontaneous. The prayer of the Pharisee; "God, I thank thee that I am not as other men are" had no value because it was artificial and self-conscious. It sounded like a cracked bell. The prayer of the Publican carries its own credential of genuineness because it was a spontaneous outburst. "God, be merciful to me, a sinner." In his approach to God there was nothing conventional or formal. Perhaps prayer means nothing to us because we try too hard to make it mean something. We identify it with set times and places. We are too self-conscious in our approach to it. There is too much strain in our prayer life, and strain is always a non-conductor. None of us can do justice to ourselves if we work or speak or sing under a strain. Approach prayer in a relaxed and natural mood. Let it be preceded by a period of perfect quiet for both body and mind. "Be still and know that I am God." "Wait on the Lord." Eliminate every element of strain. This is the value of devotional reading before prayer. It relaxes the mind and produces a responsive and receptive attitude. Self-consciousness is always weakness. God-consciousness is power.

Then to be effective prayer must be solitary. I do not question the value of public prayer or collective worship. But after all prayer is a solitary thing. Not like the Pharisee who loves to pray standing in the market place; we are to enter into our rooms and shut the doors and there each for himself enter into communion with the unseen and eternal.

The prayers of others may help us in our own expression. The time-honored ritual of the church may have its value for us, but in the last analysis one must approach God alone and in his own way. It has been suggested that *religion is what we do with our solitariness.* It

*Editor, Church School Publications, Methodist Episcopal Church, New York City.

(Continued on page 41)

Religion and Education

By HUGH HARTSHORNE*

TO THE extent that we identify religion with life at its best we think of religion not as a means but as an end. But of course when we are thinking of gion as life rather than as the means by which we rove life, we have in mind the whole of experience, not a few religious exercises which take place on stated asions. Prayer, meditation, the study of social issues, ctical efforts to help others or to improve ourselves— e are indeed means which we adopt under the name of gion in order to make life better; but this better life, d intensely, graciously, gloriously, with full con- usness of its onward sweep and the height and breadth its reach, remains the great objective. Complete par- pation in life is what we are after.

n order to make life thus full and complete we resort, ay, to religious exercises and works of social and sonal reconstruction. Religious education, consequent- whether it occurs in churches or in schools, is necessary ve are to produce men and women capable of life, of gion, of meaningful and triumphant participation in affairs of this universe.

BUILDING ON THE SENSE OF COMMUNITY

We who read this magazine are for the most part mak- our contribution to religious education through the urches and church schools. Some of us are also public ool teachers or have had public school experience. It easier for this group to view education as a whole than s for those of us whose vocations lie outside the school tem. These latter, perhaps, see youth in other situations ich are molding their attitudes toward life, though there few among us who are in direct contact with young ople in industry and business. Millions of these are w lost to both secular and religious education and de- e their inspiration solely from the movie, the graphic ess, and the cheap periodical. Life for these now means round of poorly rewarded drudgery, indecent stimula- n of imagination through which they escape into a nciful world of tinsel and sex, and the hopeless effort to ep body and soul together on an inadequate wage. It is ll to bring these religious outcasts into our picture of nerican culture as we consider what school and church e doing to give life meaning and zest. Knowing the istence of younger brothers and sisters who are thus tracized from the Kingdom of God, we can hardly hope establish for ourselves a little oasis of religious aspira- n. No; we share and share alike according to our owledge of our common lot.

We must needs view our task as religious educators, en, in sufficiently broad terms to include the enlarge- nt of life. *Our first obligation is to realize the unity the human race and to enable those whom we teach to alize it also.*

Just here we come upon a limitation in our average urch school situation which our public schools might well help us to overcome. We are all too often a class group and a racial group. To be sure, there are many church schools which cut across racial boundaries and many public schools in segregated districts which are almost exclusively of one national stock. For the creation of understanding both the exclusive Sunday school and the segregated public school are unfortunate throwbacks to the days of tribal separation, and there inevitably grows up in these institutions a kind of tribal morality which looks with feelings of either superiority or of inferiority on the world outside. *Hence our second task is to analyze the social constituency of our own church school and the social constituency of the day schools from which our pupils come in order to know just where our job of creating the sense of human fellowship must needs begin.*

Added to this difficulty, there is the further problem of the social exclusiveness of the church itself. As long as the adults of a congregation adopt the oasis attitude toward other groups, whether religious or secular, it will be a hard task to establish in the church school the atmosphere of inclusive goodwill which is the beginning of all religious education. The Sunday school teacher whose vision is broader than that of his pastor or that of his board of deacons has on his hands the double task of educating his pupils, on the one hand, and of establishing, on the other, the general conditions under which religion can flower and grow in his church. We cannot separate the school from the church, any more than we can separate the school from the world outside and expect anything important to happen. *Our job as religious educators includes, thirdly, our job as members of a church and our joint responsibility for the building of a religious fellowship within which our pupils may grow up.*

This may not sound practical. I suggest that nothing else is practical. We have been too long attempting the impossible. Our attention has been focussed on lessons and methods. It should be directed toward the religious experience of the more mature members of the religious community of which the church school is a part.

Let us assume, in order to get on, that we recognize the importance of the vitality of the religious life of the church as a whole as the atmosphere, background, example, and practical opportunity of the school, and turn our minds toward the out-of-school experiences of the pupils. What of the day school and the leisure time activities as obstacles or aids in the cultivation of religion?

CONTROLLING LEISURE ACTIVITIES

In a popular sense, our modern high school pupil has little or no leisure. Yet he does have considerable time that is not directly used for passing his courses. His potential leisure is consumed with activities whose educational value is open to serious question at many points. Neither school nor church seems to be very successful in controlling the pupils' time in the interest of the pupils themselves. There is of course no space here to go into

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this critical problem. *As church workers, however, we must, in the fourth place, get at the facts regarding the leisure activities of our own children.* How are they spending their time? Have they considered where they are going? Do they know what is happening to them? Can they be helped to experiences and standards which will turn leisure into a constructive force for themselves and for their communities? Religion has something to say about leisure which is the more pointed because leisure is, if it be leisure, under the control of the individual and represents more than his required activities, the general trend of his values and ambitions. Here, if anywhere, religious exercises and practical living may come together to the advantage of life as a whole.

But in order for such coordination of the values of leisure to be of significance, *the church must, in the fifth place, be prepared to assist in affording the means and opportunity for a wiser use of leisure,* filling in the gap until other agencies, public and private, are able or inclined to act on behalf of youth. Hence work shops, reading clubs, hiking clubs, camping, discussion groups, and other such activities assume a larger place in the church's program, and the channelling of surplus energy and time into forms of community service takes on the dignity and scope of an established church function.

Cooperating with the Public School

As for the public school, the greatest contribution of the church is made through the character of the teachers. No matter what may be the instruction, the teacher's culture and personality are the dominant forces of the classroom. A large proportion of school teachers are church members. But have they considered their teaching in terms of the bearing it may have on the religious experience of their pupils? Our customary and necessary separation of church and school has frequently led them to assume that religion and social life are also separated, and they have tended to acquire a kind of stereotyped view of school teaching which abstracts the classroom from the child's growth in character. Remedies have been attempted by the addition of courses in ethics and manners—a futile backlash of conscience. The church is the mother of the school and although her offspring has quite properly set up housekeeping for himself, there is no reason for him to abandon all his mother taught him.

As a matter of fact he has not done so. How could he, even in Russia? Sectarian quarrels are obviously out of place in the schoolroom, but neither teacher nor pupil, neither the curriculum nor the administration, can escape religion in the sense in which we have been using the term. For in the school our pupils are learning the basic facts of culture and the social skills of everyday living in a way which the Sunday school cannot hope to duplicate in its one or two hours a week. Problems of conduct arise in school which the properly educated school teacher can handle so as to emancipate the pupils and stir their idealism just as effectively as in Sunday school. The subject matter of the curriculum, particularly the new social science, is far richer in human interest and value than most of our Sunday school courses and opens up problems for research and discussion that seem quite foreign to the average Sunday school teaching. *Our problem as church school teachers is, in the sixth place, to find out just what our pupils are actually learning in day school.* Our best preparation is to visit them in school, study their curriculum, observe their school problems, become acquainte with their school teachers and work out a plan by whic day school and Sunday school can cooperate to help pa ticular children to a saner, happier, and more useful lif

This meeting of secular and religious teachers need n be as individuals merely. It would be most fruitful if a the leaders in a given community who represent all th agencies which work with children of their neighborhoo should come together occasionally for a consideration o their total task in the light of all the facts that can b brought together about both the community and the chi dren. If this should be done, the job of each agen would be more clearly envisaged and more intelligentl carried on and *every child* in the community from birt to maturity would be included within the purview of on comprehensive plan of education.

It is very natural that this deep personal interest i every one of the children of a community and in th entire personality of each individual should be stimulate and led by the forces of religious education, for this i the interest of religion. On this ground, every well-mea ing citizen will be only too willing to cooperate, no ma ter what his particular sectarian or social views. We ca not go on as we are, indifferent to both the individuals an institutions around us. The only help for our civilizatio lies in concentrated effort to care, not for special group but for every last child in every community, rich and poo alike, in order that each may be helped to face and solv his problems as a citizen of the world. In doing so, a teachers will soon realize that teaching is not just th transmission of an established culture—whether "sec lar" or "religious"—by means of words, but consis primarily in the joint effort to arrange the conditio of life so that every one can grow into an effective ar happy adulthood which is aware of its own meanin equipped for the adversities and fortunes of human lif and fortified by faith in the justice and mercy of loving God.

In other words education is just growth in religio In both we all share according to our opportunity ar our ability.

Reduced Fares to Annual Meeting

February 8-16, 1932

REDUCED rates of one and one-half fare, on the ce tificate plan, have been granted to those attending t Annual Meeting of the International Council of Religio Education in Chicago, February 8 to 16, 1932, provid there are one hundred in attendance who present certi cates. Last year the requirement was one hundred fif certificates, and the required number were not present

This reduced rate will apply only to those who wou otherwise pay full fare, and who come from a distance twenty miles or more. The rate does not apply to the holding clergy certificates or other forms of reduc transportation.

Those purchasing full fare one-way tickets should quest a certificate, which when validated in Chicago w entitle the holder to purchase return ticket at one-h fare. Going dates are February 6 to 14 inclusive, in t Central Passenger Association, and vary slightly fr more remote places, with return privileges good for thi days from date of sale.

Helping Youth Find Positive Religious Convictions

By Ernest E. Piper*

THESE days of lost faith, of doubt, cynicism, shifting standards, and unrest, how can we help youth to find lasting, yet growing religious convictions? The ıl climate has become temporarily so unsettled and ny that positive convictions about any aspect of hu- life are not easily formed. Furthermore, we have n little consideration to the process or processes by ns of which convictions grow.

Our Present Difficulties

wo main aspects of our present social and intellectual ate make the development of positive religious con- ons especially difficult. First, in times of social flux as these many seek to escape the bewildering uncer- ties of the future by taking refuge in the very tangible ities of the physical sensations of the present. They "Eat, drink, be merry, above all be popular, for to- row is another day and who knows what may await hen?" In the meantime they possess the joys of the nent. The one who holds back is considered "afraid ive." Even though it be not consciously thought out is the most pervasive life philosophy of our day. The nendous pressure of the youthful "crowd" upon its nbers is in this direction. The vaguely understood ort of the "new psychology" is the gospel of this phil- phy, if it needs any, and adult uncertainty gives it op- tunity. Such opportunism does not provide a fertile d for the growth of very positive religious convictions. econd, with a smaller group there is anxiety amount- almost to obsession about the human soul and its fu- e destiny, though this anxiety comes to expression in dern and unfamiliar guises. Devoted prophets are not king to cry out as voices in the wilderness beseeching oomed people to take this, that, or the other way, per- s not to the salvation of our souls, but at least to the vation of our minds; not to heaven or even to lasting piness but at least to the small measure of peace and ıer chilly serenity which may come from resolute de- hment from the surrounding chaos. Sigmund Freud, lter Lippman, Joseph Wood Krutch, Bertrand Russell, G. Wells, John Dewey, and many others are trying, h in his own way, to preach us new gospels for our nd's health, if not our soul's. These are the intellectual ders of our time whose influence is tremendous upon the aller number who read somewhat seriously and try to nk through the maelstrom of ideas in which we are irling. None of them is particularly helpful to the elopment of positive religious convictions.

The temporary result of our recent extraordinary scien- e and technological advances was to give us a self- icient cocksureness before which faith in God, in a aningful universe, in the soul, even in the more credit- able parts of ourselves vanished like the morning mists before the increasing light of the sun. Scientific method reigned supreme. The untoward events of the past two years have had a singularly dampening effect on the ebulliency of this adolescent enthusiasm. With vast surpluses of food we are put to it to keep people from starving. With enormous productive capacity idle, millions are destitute for the goods the machines could provide. With abundance of equipment and technical ability we have neither program nor commanding purpose to call forth our energies. We have lost our way. We are in the throes of discovering once more that when man tries to live by bread alone, no matter how much he may know technically about the baking, he is likely to lose even the bread.

It is in times such as these that new social and spiritual insights emerge. They do not seem to grow out of ease and comfort, except in the case of prophets who stand on the hillside and cry out to the multitude the error of their ways. But profound discomfort will drive man to weigh his life and re-measure its values. The very need for security and a sense of worthfulness will drive him on to new standards, new customs, a better conception of the universe and his relationship to it, which in time will become habitual and provide once more a fertile field for the growth of positive convictions. Hence we can face the future with confidence and even with the adventurous thrill of explorers and guides leading youth through the perils of the day to a vital and abiding experience of God.

Some Sources of Positive Convictions

Within the individual. If we would have lasting convictions we must base them in the central forces concerned in the emergence of personality. They cannot be attached to accidental offshoots. They must be securely grafted into the main stem.

At the very heart of personality we find three basic *organic tendencies.* First, is the tendency to maintain the integrity of the organism. One aspect of it is the longing for security. This drives the individual to attach himself to unchanging things. He surrounds himself with antiques whose age reassures him about the permanence of earthly things. He steeps himself in the lore or in the traditions of the past because their flavor of antiquity comforts him. Above all, he seeks in religion a sense of security in the long run, no matter what ills befall him in the present. The supreme threat to identity is death, hence religion has sought to take away its sting with the concept of immortality.

Therefore, whatever we can build into the growing life of a young person that will give him an inner sense of security in the universe will be a positive religious conviction. Nor in teaching him these truths are we cheating him, for from that sense of security grows a poise, a calm-

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ness, a self-confidence that will sustain him through the shattering vicissitudes of life.

Closely related to the longing for security is the longing for social harmony and security. The individual longs to merge himself with another, with the physical universe, with causes and movements, with God, on a basis of mutuality so that his own identity and integrity may be strengthened and sustained by reference to something outside himself. It is a longing for at-one-ment, and the various religious doctrines of the atonement are expressions of it. As St. Augustine expressed the longing centuries ago: "Our hearts are restless until they find rest in Thee."

So-called "problem" children almost universally have trouble here. No one understands them, no one loves them.

Whatever we can do to develop a strong feeling of at-one-ment with God and his universe will help in the development of positive religious convictions. The expressions, whether it be in life or in language, of the great religious leaders of the past can be used to create anew in each generation aspirations for identification with the highest ideals they can know and to give a sense of security in the release of their lives in this ideal direction. The Twenty-third Psalm is a marvelous expression of security, rapport, and trust. Jesus' conception of God as a Father and the consequent brotherhood of men gives not only the philosophy of life which can ultimately bring utmost security to all men but also the quality which must permeate all our human relationships before security can become a common possession. This is a plain fact the truth of which is now being re-discovered by science.

Functioning, or doing things, is the second basic organic tendency. Many adolescent emotional disturbances are caused by inability to function satisfactorily in their situation as they see it. They therefore withdraw into an inner unreal world of day-dreams and "laziness," or attack the outside world and become known as "problems" or delinquents. Successful functioning gives the enthusiastic outlook on life which is so essential to mental health and which leads to expansion of the personality.

One aspect of functioning is the tendency to do things as ends in themselves, or for the joy of it. Man is not satisfied with maintaining himself as a biological organism. When he has opportunity he reaches out for more satisfying experiences and values. Play, all the aesthetic experiences and activities, and, above all, worship, are manifestations of it. These apparently useless activities seem to release strength for the sterner biological necessities of existence. They are really, therefore, as essential to personality as food and drink are to the body.

Therefore, whatever we do in the churches to help young people function satisfactorily and successfully will help them to have positive religious convictions, for they will associate their satisfaction with religion. Also, if we can help them to get joy from worship as an end in itself we are planting a seed which can bear much fruit as the personality matures.

A third basic organic tendency is that toward *expansion* or completion. This tendency is found in all living things and frustration of it results always in abnormal growth. It is, of course, very closely related to functioning, and indeed is possible because of it.

One aspect of it is the longing or striving for superiority. Inability to achieve superiority leads to the feeling of "inferiority" which harass so many adolescent personalities. The possession of things or objects is often thought to enhance expansion and give superiority. This idea is probably the mainstay of our present economic and industrial system. Its drive is supposed to be the only adequate motive for human endeavor. But its evils run all the way from futile efforts to keep up with the Joneses to tragic delinquency of adolescent girls in order to procure silk stockings and other finery so essential to the expansion of feminine personality. Everywhere it breeds fear, insecurity, and frustration. As Jesus pointed out long ago genuine superiority can only be achieved through functioning, through giving out of ourselves, not through mere possession of things.

The process of expansion is very significant for the establishment of convictions. In general the tendency is to accept and assimilate into the personality all those things, people, activities, ideas, beliefs, etc., which are thought to expand the personality and to reject those which do not. Whether or not the individual accepts or rejects any given item depends upon his interpretation of the situation. If the thing or person is considered to be allied, and therefore to expand the personality, it is accepted and various favorable or friendly attitudes and behavior are shown toward it. If the thing or person is considered to be antagonistic and unfavorable, it is rejected and suspicious or even destructive attitudes and behavior are shown toward it. These attitudes toward things, beliefs, etc., may be set up in advance of any actual experience, producing a strong tendency toward the behavior customary with the particular attitude. Hence the opportunity of the churches to develop constructive Christian attitudes toward the universe, toward life and its purposes, and toward other human beings through giving interpretations of these elements which will make attitudes of acceptance possible.

Within society. Personality itself is a result of interaction between the individual and those around him. Hence the social groups of which one is a member will be powerful factors in the establishment of convictions. The group exerts tremendous pressure toward conformity to its customs, beliefs, and practices. The forces in opposition to conformity are inner ideals and attitudes which have been built up by another group or have grown out of the individual's own insights into life, and the tendency of the individual to expand, to liberate himself.

Youth normally wants to "belong" for that gives him the essential feeling of security and worthfulness. Therefore, the customs and standards of the group to which he desires to belong have tremendous force because he wants to be acceptable and must not, therefore, violate its accepted practices. This is one of the greatest sources of difficulty with adolescents for conflict frequently arises among the customs of the groups to which he belongs. But he also wants to know and to do the "right thing." Both these inner forces can be used by the church in developing convictions.

By precept, reward, punishment, and example the home and other social groups gradually develop habits. These become attitudes or ways of looking at things and may become powerful ideals and convictions. Always youth is responsive to those whom he thinks are his allies, who

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Forward Together

An Experiment in Cooperative Religious Education

By WALTER L. STONE*

THE churches are besieged by youth organizations asking them to put on their program or adapt their activities. The church is asked to register boys girls to boys' conferences, girls' conferences, young ple's conferences, and so on, by the Council of Re- ous Education; the Y. M. C. A., the Y. W. C. A., the istian Endeavor Union, and so on ad infinitum! The rch is asked to send its leaders to the Leadership ining School of the Council of Religious Education, Girl Reserve Leaders' School, the Boy Scout Leader- Course and the "Y" School. In addition to this there solicitation for camps, Bible study classes, athletic gues, and other activities by various agencies, without nber. All this is, of course, in the interest of character lding and all to help the church meet its religious ication problem. No wonder the church is confused, vildered, and disgusted many times and boys and girls, knowing what it is all about, either are overworked l finally rebel and say "Never again" or they are over- ked and get nothing at all. Leaders of youth, pulled t one way or another, try to stay in the good graces all agencies, or do nothing and go stale, or they be- ne dissatisfied with the whole business and quit.

This was the situation one city found itself in, when the ads of all the organizations engaged in any kind of aracter building work with girls and boys outside of blic school hours, were called together to discuss this oblem of overlapping and overlooking.

Out of this discussion came the consciousness that what s needed was *one, cooperative, coordinated,* and *com- ete* program of religious education on which all could ite and work, an enterprise that would make one ap- oach to the church and help the church build its own ogram to meet its own needs instead of adapting or opting, or adding something. It must be a program that uld grow from within and not be put on from without. must be a program that would be educational and not omotional. The program the churches desired was not e that some high pressure organizer and promoter would ell their people on" but it was one that could be devel- ed out of their own needs and resources, using all pro- ams and agencies as might be needed, and one that ntered in the church.

The first difficulties were met right in this group of ganization secretaries. Such a program meant that each ganization would have to throw its program into a com- n pool and let the need determine the program used. As a result it was agreed that an experiment in a co- erative religious education program should be tried. l organizations that were willing to lose themselves in s common enterprise, and actively promote whatever e majority decided upon, would work on this project.

The Council of Religious Education, the Y. M. C. A., and the Y. W. C. A. were willing to do this and developed a Christian Youth Movement Committee of representatives of these three agencies. They pooled their programs and made available a joint cooperative enterprise of religious education activities that presented a unified approach to the church. In doing so they used the Y. M. C. A. and Y. W. C. A. as agencies of the Council for working out with each individual church such parts of the total program of activities as the church desired.

The Program of Activities of the Christian Youth Movement Committee included:

1. LEADERSHIP TRAINING THROUGH—
   a. Standard Training Courses.
   b. Leaders' Council.
   c. Monthly Bulletin Service.
2. ACTIVITIES OF GROUPS IN THE CHURCH
   a. Organizing with class and department as a unit.
   b. Weekday activities coordinated with instruction.
   c. Use of Y. M. C. A. and Y. W. C. A. as institutional departments of the church.
3. BOYS' AND GIRLS' CONFERENCES
4. HIGH SCHOOL BIBLE STUDY
5. DAILY VACATION BIBLE SCHOOLS FOR JUNIOR HIGH SCHOOL PUPILS
6. BOYS' AND GIRLS' CAMPS
7. SUNDAY SCHOOL ATHLETIC LEAGUE

It will be seen at once that these agencies had to take one of two attitudes. They had to say, either, "How can we adapt our organization to this situation in order that we may continue to live?" or, "Let us forget our organizations and start with the question as to what are the needs of the youth in this community and how can we mobilize all our forces to meet those needs, come what may as far as our particular organizations are concerned?" Would the principle of Jesus, "He that would find his life must lose it," apply to organizations as well as individuals?

Two of the organizations met with some misunderstanding as they merged their programs in this united cooperative religious education scheme. Some were fearful that they would lose their identity. This meant a restudy of their history and purpose with the result that the Y. M. C. A. and Y. W. C. A. restated the contribution they might make as they discovered what was desired of them in this cooperative and coordinated program. The following is quoted from the Y. M. C. A. as typical of their attitude, revealed in their advertising:

BOYS' WORK SERVICE OF THE Y. M. C. A. AVAILABLE TO THE CHURCH

As far as the Council of Religious Education and the Boys' Division of the Y. M. C. A. is concerned this is one service worked out together through the Christian Youth Movement Committee.

We earnestly desire the counsel and criticism of the churches so that this service may become our work and promoted in and with

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*Professor of Boys' Work, Y. M. C. A. Graduate School, Nashville, Tennessee.

Photo, Ruth Nichols

THROUGH HAPPY HOME EXPERIENCES CHILDREN LEARN THE MEANING OF GOD'S LOVE

Learning to Know God

By

MARY ALICE JONES

"IS GOD as nice as you, Mummy?" asked a five-year-old one evening as he was being tucked into bed. "Yes, ever so much nicer," the mother replied. "Then he *must* be nice," said the child, and went happily to sleep.

This incident, reported by Miss Hetty Lee*, brings us face to face with two important problems in religious education: Do we wish our children to develop a real God-consciousness? and, How can they develop a worthy concept of God?

To say that our generation lacks the strong consciousness of God which characterized the Hebrew people in Old Testament times is to state an obvious fact. Little children today are more aware of machinery and its efficiency than of God and his purposes. There are, indeed, those who say that a consciousness of God is not only unnecessary to modern men but positively harmful to them. They insist that it is unwholesome to lead children to expect help and support from some power beyond themselves, that they should be taught to stand upon their feet without expectation of help or comfort from the Universe. They are of the opinion that the God-idea grew out of the extremities of primitive man, when he was afraid of the world in which he lived, and that it is an anachronism in enlightened society.

But there are others—and we believe they are overwhelmingly in the majority—who crave for their children something more than the benefits of science and invention and behavior clinics. They recognize that true happiness comes from deeper sources. Their own experiences have taught them the truth of St. Augustine's confession: "Thou hast made us for thyself, O Lord, and our souls are restless until they find their rest in thee."

A recent practical recognition of this need has been made in the Children's Charter, adopted by the White House Conference on Child Health and Protection, called by President Hoover in November, 1930. In this Conference were gathered some three thousand carefully selected delegates representing all phases of child welfare. After the findings had been discussed they were summarized into a Children's Charter covering nineteen points. First among these nineteen points is this: "For every child spiritual and moral training to enable him to stand firm under the pressure of life." This Charter, let it be understood, was adopted not by a group of religious educators but by a group of specialists in all aspects of child care who recognized that however fine a program of child welfare might be developed, it would be incomplete and inadequate unless it included spiritual nurture.

Our children need God! They need a consciousness of his love, of his purpose, of his wisdom, which will pervade all of living, every activity undertaken, every new insight gained. Their consciousness of God will not take the same form as did that of the ancient Hebrews. Our children live in an age of science and invention and mechanical efficiency. They do not need to take the Ark into battles to assure themselves of the presence of God in their struggle. They do need to take the shield of faith in God when they have to meet situations requiring courage above their own power to achieve. They do not need fiery pillars in the sky to guide them on journeys. They do need a sense of the companionship of the Eternal when they are venturing to try out new paths in human relationships based upon love. They do not need a burning bush to tell them God is near. They do need a sense of the reality of God and of his regard for his children when they are discovering through the telescope a Universe immeasurably vast wherein they shudder in insecurity.

A consciousness of God which will help present-day children "stand firm under the pressure of life" can be developed only in relation to the experiences which the

*Hetty Lee, *Present Day Problems in Religious Teaching*. Macmillan Company, New York. Price $1.40.

ldren are having. As a part of their joy in the swift graceful movement of the airplane and of their appiation of the skill of the designer, cannot there be grated a sense of wonder in the presence of so glorious xample of the beneficence of God's laws? As an elet in their enthusiasm for the radio cannot there be wn up a realization of the fact that these ether waves existed throughout all of the ages since the creation he world, but that man has only recently learned how tilize them? Along with the willingness to observe th laws in order to be strong enough to achieve suc-, cannot there be built a sense of appreciation of these as God's provision for the welfare of his children?

must be admitted that much which has been given to dren in the name of the Christian religion has not led desirable consciousness of God. Often it has been too ch a matter of relating to children the experiences of ers and too little giving them an opportunity to have experience of God for themselves. Again, sometimes very activities which are carried on in the effort to ld up a consciousness of God give the child a wrong a of God.

A seven year old boy came into the room of an adult nd one evening, evidently disturbed. After a few moents of elaborately casual conversation, he burst out h. "Will God strike you dead with a bolt of lightning you steal an apple?" Inquiry brought out the fact that and a playmate had, in a spirit of adventure, stolen an le from a neighboring grocer. A third boy solemnly ured them that they could expect to be found dead in ir beds in the morning, as his Sunday school teacher d told his class just last Sunday that the Bible said t God would strike dead anyone who stole. Again, a ther, in a moment of exasperation, harshly assured her ght-year-old daughter that God would punish her beuse she had been disobedient. When, the next day, a arly loved baby sister died suddenly, the child was sure was God's delayed punishment, and was inconsolable. Dr. Gregg-Smith became interested in children's oughts about God, and collected from several thousand glish school children replies in writing to the question: f a boy (or girl) tells a lie and is not found out, will he punished?" The great majority of the answers reveal ry anti-Christian ideas of God. Said one child, "We may t run over by an accident, but God made the accident." ther answers recorded are: "Another way he could pun-h me is to make me always afraid and very unlucky," God might let his house be struck by lightning or some-ing fall on him and kill him."

How do these wrong ideas of God come to have a place the child's life? They are built out of his experiences nd the interpretations of these experiences which he akes as a result of the comments and actions of others. A child cannot build a concept of the love of God in an tmosphere of harsh, repressive criticism. As Miss Lee ays in her book already referred to, our children "must itness the love of God through ourselves. They will be ed to believe that God's love is always turned to them if ey become confident that ours is the same. Our love ust then be waiting for them like God's. Never can we ay to a child 'If you do that teacher won't love you,' for e do not want that to be true." She goes on to say, "It strange and humiliating to think how children build eir thoughts of God not infrequently upon our poor huan imperfections."

J. C. Allen —*From Ewing Galloway, N. Y.*

A CHILD UNDERSTANDS THE DEPENDABILITY OF GOD AS HE HIMSELF IS DEPENDABLE

How bereft is that child who, through his home relationships, develops the thought that the Universe is not dependable, that it is capricious, unreliable, untrustworthy. Parents who promise what they have no thought of giving, who punish today for that same conduct at which they laughed yesterday, who shower caresses when they are happy themselves but scold without reason when they are disturbed, who lie before a child in order to save train fare and then punish him severely for lying to escape the consequence of an accident—the child in such a family lives in utter confusion and it is well-nigh impossible for him to develop a conception of the Universe that is orderly, purposeful, intelligent, reliable.

On the other hand, the child who is smothered with tenderness, who is never allowed to suffer the consequences of his own wrong-doing, who is given no opportunity to show love for others, who assumes no responsibilities, will have difficulty in understanding that God expects his children to work with him to make his world beautiful and fruitful and good. Indeed, he will never really understand the meaning of God's love until he has, himself, loved someone else; he will never really understand the dependability of God until he has himself been dependable.

But there are more direct religious teachings which affect the child's idea of God. Often it happens that a child whose relationships are such as to help him build a noble attitude toward life, yet fails to relate it to God. As a result of some unwise teaching, some careless remark, the child comes to feel that God is not so loving as his mother, nor as just as his father, nor as wise as his teacher. A strange phenomenon which is, nevertheless, often observed, is that of a parent who tells his child that God will send harsh-punishments which the parent, him-

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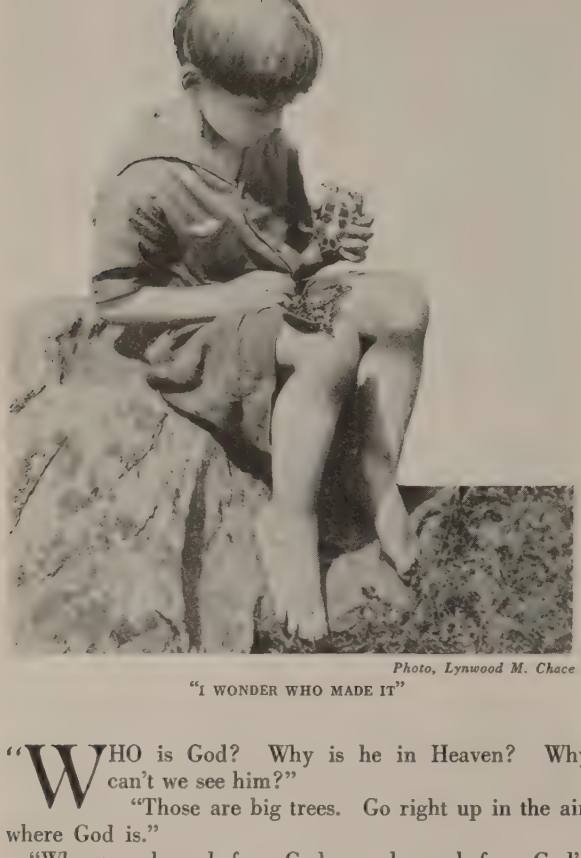

Photo, Lynwood M. Chace

"I WONDER WHO MADE IT"

Teaching Children to Pray

By

MARY SHERBURNE WARREN

Director of Children's Division, Vermont Council of Religious Education

"WHO is God? Why is he in Heaven? Why can't we see him?"

"Those are big trees. Go right up in the air where God is."

"Who was here before God was born, before God's mother was born?"

"If I had gone upstairs could God have made it I didn't?"

"Why didn't God start the rain straight down?"

"How did God make folks ticklish?"

"Who throws our pennies up to God?"

"Has God got a stout stomach?"

"Why doesn't God help us to stop being mad just as soon as we start?"

Questions similar to these are frequently asked. Mothers are determined their children shall know about God, and with this too many are satisfied. An increasing number, however, believe there may be developed, even in the small child, a consciousness of the presence of God. They read with appreciation such books as *Children's Prayers*, Recorded by Their Mother; they make the atmosphere of their homes so truly religious their children speak to the Heavenly Father freely and intimately, "just as mother does." These children not only know about God . . . they know God. Their mothers have arrived. For the others, the questioning mothers and fathers, the following suggestions are given.

God should be a part of the little child's life associated primarily with joy. However strongly one insists on God's hatred of sin you, as a modern parent, should know that sin is a symptom, and the more intelligent you are in the training of your child, the less he will sin in childhood and adulthood. "You are a bad, bad boy. . . . God didn't like to have you do that," a thoughtless Christian mother often said to her four-year-old, and wondered why, at six, he declared he did not wish to hear about God any more. he didn't know why.

What interests a nursery child? Just what he can see, feel, hear, and smell. Alberta Munkres understood this when she wrote:

> I wonder who made it—the bird!
> He can hop on the ground, then fly through the air.
> And he sings a song from his nest in the tree.
> I *wonder* who made it—the bird![1]

I Wonder, with its fascinating illustrations in color, a mother will read again and again to her little child. His very first prayer may be Jack's

> Thank you, dear God, for the pretty blue sky.
> Thank you, dear God, for the big yellow moon.

The child takes a step in advance when he realizes he has a part to play in his three-year-old universe. After the story of "Donald and His Little Baby Sister" in *The Nursery Class of the Church School* he prays, "Dear Heavenly Father, help us to take good care of babies"; following the story of "Raymond and His Dog" in *The Nursery Child in the Church School* he asks God to help him remember to feed his puppy; the story of "Robbie and His Little Red Cart" in *Object Lessons for the Cradle Roll* leads to "Dear Heavenly Father, please make us quick to mind when our fathers and mothers call." It is one thing to advise a child to be good and quite another to tell him a story of a child who was good and enjoyed it. Yes, a child is interested to know that God wants him

[1]From *I Wonder* by Alberta Munkres. Copyright 1930. Used by permission of The Abingdon Press.

lp make his world a nice world. To the God, whose er he is, he comes to speak naturally in playtimes and times. There develops the companionship expressed

Sometimes I say an extra prayer,
Besides the one for which I kneel.
I stand and look up at the stars,
And tell our Father how I feel.
I do not ask for anything;
I just feel happy thro' and thro':
I let my heart give thanks and sing,
Till all the world seems good and true.[2]

But what about prayers of supplication and confes-," a mother asks, "life is not all joy." Even a young d may understand that God likes to have him help ver his own prayers. Bobby prays ardently for a . "All right," says mother, "if you will play with y sister while I wash the dishes and sweep I shall have e to go down town. I know, dear, you are old enough a sled." Not every prayer is so easily answered for dren are natural little beggars, as a writer said in re- ting the prayer: "Oh Lord, I went to town this morn- and I saw the cutest little duck. I wish I had that e duck. It was the cutest little duck. Oh Lord, keep eye on him tonight."

A child cannot thrive under continuous censure—a nitor-God has no place in his life; but to a loving d who wants his world to be a happy place he is ready confess that at times he has not contributed to its hap- ess—"I got 'voked this afternoon and spanked the y, but I'm awful sorry. She's so little she didn't know had no right to tip over my blocks when I was making eaked mountain. I'm sorry. Good-night, dear God." Upon this foundation a prayer life is built for the child ich, with the increasing years, becomes the medium rough which his power can flow out to a needy world."

er a family conversation relative to the February Dis- nament Conference a six- r-old may pray that sol- rs may never fight any more, t kings may think bet- thoughts. The twelve-year- l is interested in the sore ts that lead to war and ays that he may have a part the process of healing. The e parent will provide ma- ial to give color and educa- nal value to "peace prayers" the Bradley friendship vil- es perhaps for the younger ldren, the *Books of Goodwill* those who are older.

Yes, the enrichment of prayer e is an interesting study for se who remember the mea- rness and monotony of the ayers of their childhood. For child the most direct path God is through nature. Par- s who hang low on the wall picture, "All Things Wise d Wonderful" by Margaret W. Tarrant and sing often the words of the song, will be amazed at the spiritual response. This song under the title, "All Things Bright and Beautiful," is found in *Songs for Little People*, and in *Worship and Conduct Songs for Beginners and Primaries*.

For those who have neither the time nor the ability to perfect the spontaneous prayer life, form prayers may be used. Again we plea for the substitution of—

Thy love go with me all the night,
And wake me with the morning light.

for the last two lines of the familiar "Now I lay me" prayer. We regret the manufacture of talking dolls that say this prayer in the original form. Why should a child think of dying when he has just commenced to live? It is deadly to instil fear in the heart of a little child.

Beautiful prayer songs are given in *Song and Play for Children* and the song books mentioned above. The words may be sung or not, as desired. The most helpful prayers are educational in content. The following, by Amelia Josephine Burr, may be obtained in poster form from the National Child Welfare Association:

Our Father, you have given me
So much of love and joy today
That I am thinking joy and love
To other children far away.
Wherever they lie down to sleep
Happy and tired with work and play,
Yellow and brown and black and white,
Our Father, bless us all tonight!

Even for the tiny child there should be variety in prayer. There is need for a small book (about 3½x5″) with prayers of some literary worth and artistic illustrations in color of kitties, doggies, bunnies, babies, and toys. After hearing these prayers a child of three or four would treasure the book, "reading" it day after day to Teddy or dolly. There is a book of this type that we would recommend but for one prayer in which the statement is made that children across the sea are not very happy and not very good. What, throw out a book for one error? Not for you, mother, but for your little child. Excellent gift books for your child, when he is an older junior or an intermediate, are *Prayers for Little Men and Women* and *First Prayers for Children*. From the latter book we quote:

Help me to share my brother's load,
And halve with him the toilsome road,
So two will go with hearts aglow
And both draw nearer thee, O God.[3]

Grace at table is an added note in the scale of prayer values. In a notebook mother should write verses she finds in her reading and original contributions from members of the family. Variety and creative work will lift this period of de-

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Photo, Lynwood M. Chace

THROUGH THE GATEWAY OF NATURE TO GOD

rom *Songs for Little People* by Daniel- and Conant. Copyright, The Pilgrim e. Used by permission.

[3]From *First Prayers for Children*, Oxen- ham and Dunkerley. Used by permission of Fleming H. Revell Co., publishers.

Why Some Superintendents Die Young

By FANNIE WALSTON*

WHEN our superintendent, Mr. Broun, asked for volunteers to teach in the Sunday school, I decided I would take a class. Not that I especially go in for such things, but it gives you such a wonderfully complacent feeling when the minister preaches on "Talents," and "Service," and all those up-setting topics. Of course, I hadn't really prepared for such work, but I can't see why that matters. The very first question which Mr. Broun asked was, "How much training have you had?"

I can't say that I had ever thought about it being necessary to have *training* to teach the Bible, and I told him so. Well, that seemed to stagger him for a minute, and then he said, "My friend, you are teaching boys and girls, and it is most important that you fully understand your subject."

Now, whatever he meant by that, I don't pretend to know. But I immediately assured him that I was expecting to get a great thrill out of teaching. He just blinked at me a minute, muttered, "I'm sure you will," and walked away. But he has been harping on the subject of training ever since, and is constantly reminding me of a training class for teachers and officers, which meets in the church every Tuesday night. But as I have told him time and again, that is the very night on which our little club holds its meetings, and it's absolutely impossible for me to be in both places. He should be able to see that.

It's funny how some people look at things, isn't it? Now there is Mrs. Wall, who has a class of juniors. She is always talking about her class. Always! It bores me. And she gives every bit of her time to those youngsters. She has practically given up bridge, and she never does any active club work any more. Well, I shall certainly not give up all my pleasures, merely because I feel it my duty to teach a Sunday school class. If I manage to get there Sunday mornings once in a while, they may thank their stars—with teachers so scarce, and all that.

Why, the other day Mr. Broun just *casually* asked me if I had visited in all the homes of my pupils yet. Think of it. Fifteen homes! Why, pray, should I visit their homes? What do I care about their homes, anyway? I'm teaching the girls, not their parents. He seemed to think it would help me in my teaching if I knew whether the girls came from Christian homes, or not; and whether their mothers were clean housekeepers; and whether the mother and daughter were on friendly terms. I can't say that I am conscious of needing all this information, and therefore I'm not going to get all fussed up about it. Anyway, it takes too much time, and I can't afford to wear myself out calling.

I happened to mention this to the minister the other evening, and he immediately wanted to know the lesson course I am teaching. I explained to him how stupidly dull the lessons were in the quarterly that Mr. Broun gave me, and how I had just been teaching from the first subject that came to me. Nothing high-brow, you unde stand, but subjects like "love" and "marriage," and thos things that girls are always talking about.

"What textbook do you use?" he asked. I assured hi I got my text from the Bible. I wouldn't think of gettin it anywhere else.

"Well," he said, "those lessons Mr. Broun gave yo were prepared by experts, who had given much study t the needs of girls the age of those you are teaching."

"I can't help it," I said, "they were un-speakably dull and required too much time to prepare." Then he wante to know how much time I took for preparation durin the week.

"I take just as much time Saturday evening as seem necessary," I told him. Really, I have spent an entire ev ning preparing my lesson, when the subject was interes ing, and I had planned to stay at home all evening.

"You shouldn't strain yourself," was his parting advic And I assured him I wouldn't. So the following Sunda when I found I didn't feel so very well, I stayed at hom and rested. Mr. Broun acted rather peeved about it, whe I saw him next day, wanted to know why I didn't let hi know I wasn't coming, why I didn't have a regular sub stitute, and a lot of things. He isn't as considerate as ou minister. You should see how he looks at me because get there late. I can't help being late, and really ther isn't any sense in getting all fussed up, but he's funn that way. To hear him talk, you would think it the mo important thing in the world for me to attend the worker conference each month; and he was almost cross when th young people's department had a party the other nigh and I failed to get there. He seemed to think I was d liberately falling down on my job. But I wasn't any suc thing. It was really a very cold night, and I decided would much rather sit by the fire at home.

I can't get Mr. Broun's point of view at all. He aske me one day if I was developing initiative in my group, b letting the girls do things themselves. I carefully e plained to him that I found it much easier to do thing myself, than to depend upon harum-scarum girls. I a used to managing, and they are not; and, too, they alway seem to resent it, when I criticise their mistakes. Whe I first took the class, they were always asking some quee questions about life, or religion. But they almost neve do any more. They just leave the lesson, and all, to m which I consider a very happy arrangement.

I've been trying to persuade a friend of mine to take class in her Sunday school. I'm sure she'd like it. B I advise her to choose a class in the primary departmen There's a wonderful advantage in teaching the small children. If there is a party on Saturday night, or if, f any reason, she hasn't her lesson prepared, she can ju tell them a little story, or read to them, and get by. advise the primaries for her, because she goes a lot, an would never be able to give as much time and thought t a class of older pupils as I do.

*Kansas City, Missouri.

Making Religion Meaningful

By Roy A. Burkhart

This is a practical message to church school workers on the all-important task of securing greater religious values for the learner out of the program of Christian education.

"How can I provide greater religious values for my group?" asked a teacher of senior boys. "I have been teaching a class for two years, and my boys are done good work, but I am not at all sure that religion is more meaningful to them." This teacher touched one of the most important questions in religious education today. She expressed what should be the concern of every teacher of religion.

It is possible for an activity carried on in the name of religion not to have any religious value. An activity is not religious just because it is so-called, or because it is carried on in a church building. The use of religious concepts does not guarantee that a religious experience is to be had. Even the act of audible prayer in the course of an enterprise does not insure a religious experience to the learner. There is prayer sometimes because it is in the schedule and not because there is something to pray about.

When is religion meaningful to the learner?

We may well ask when it is that an activity takes on the religious quality. In a word, we may say that religion is meaningful in a given experience when the learner sees and evaluates that experience in the light of its relation to God and his purpose for the world, no matter in what area of life it may be. We will not attempt to define God in a sentence. One of the tragedies of religion has been that men have sought to put God within the confines of a single sentence. There are many manifestations of God. The nearest and most powerful is revealed in the life and teachings of Jesus Christ. In Jesus, God is manifested as the loving father in whom we see exemplified the highest moral, social, and spiritual values. In Jesus, whatever contributes to the production of the highest values for mankind, is a manifestation of God. Whatever extends and promotes the greatest good to the greatest number is a manifestation of God. We associate with God those forces within life which make the social vision of man so near as to weave the lives of all men into a single fabric in which the goal of each man includes the cherished ends of all mankind, each sharing in the values of all others, and each sharing in the ills of all others.

God also manifests himself in the silence of every inner life. God is not static, neither is he impersonal. He presides over his universe and also over the council circle of every inner life.

Let us go a little further, and see some of the heights an activity should attain in order to make religion meaningful to the learner.

Religion is meaningful to the learner when he has a personal experience of God. The value of this experience will depend of course on the degree to which the learner has the right thought of God. Also, the learner must discover the different ways in which God may be experienced. Sometimes young people say, "We have never experienced God." The reason may be that they expect God to speak out of the skies to them. He may speak in the quiet of the inner life; in the beauty of nature; in the message of music; in a disappointment; in a task; in a sorrow; in a victory; in the Bible; in the noble acts of a fellow traveller. The learner needs God to live. Religion must be so meaningful in all the experiences of life that there is resource for living.

We have been giving folks ideals to live by, but not sufficient power to live up to those ideals. It is not because people do not know what is right; it is because the right does not allure them, or because there is not power sufficient to live up to the highest they know.

A group of young people were in a worship experience one Sunday morning. A boy was leading with power. There was reality in every minute. It was on Armistice day and the group was made aware of a great social task. They were lifted out of themselves. At the close of the service, a boy said to an observer, "We have a great fellowship here. The leader is a son of a millionaire, and the pianist is the daughter of the church janitor. Our religion goes deep. If I couldn't come here every Sunday, I do not know how I'd get through the week." There was an experience of God that morning. Young people got resources for living.

* * * *

Another group of young people went on a hike. They had a fine time. The hike, the camp fire, the eats, the games, and ending the evening by the singing of folk songs and hymns all contributed to their enjoyment. They climaxed the evening by humming "Nearer My God to Thee." On the way home two young people were over-heard talking. One said: "Wasn't this a fine experience tonight. We had no sermon, no prayer, no Scripture reading." "Yes," answered the other, "but we did have prayer and we did have a sermon. I discovered in camp this summer that God is closest when a group has wholesome and creative experiences such as we had tonight."

The other heights which we will mention are just phases of this first, but it may be helpful to see them in their individual aspects.

Religion is meaningful to the learner in an enterprise where the spirit and teachings of Jesus become the standard of action and thinking. We will not attempt to say how Jesus should be interpreted to the learner for there are as many different interpretations of Jesus as there are individuals. We have spent too much time trying to explain the mysteries of Jesus and too little time in helping the learner live out the spirit and teachings of Jesus. The final test is not what a person believes about Jesus, but how a person lives the spirit of Christ. A brief look at our world soon reveals that Christians have been short on living.

As the learner seeks to understand God and his will through a study of Jesus' teachings and life; as he seeks the truth about conduct and life in an examination of

what Jesus had to say about life; and as he decides once for all to make a real trial of the *way of Jesus*, religion becomes meaningful.

A group of young people were discussing the unfinished tasks of the church as an exploratory procedure in planning the year's program. They had done some reading and they had also called upon resource leaders in getting at those situations in modern life where the Christian spirit and ideals are not operating. In this particular session, they listed the results of their study and observation. The following items appeared on the board:

1. White race is racially narrow—feels superior to colored races.
2. Wasteful luxury, blind to poverty. Luxury bill 12,000,000,000 dollars in one year.
3. In one area of our city 90% of the children are unfed.
4. Industrial strife—7,000,000 men unemployed in our country.
5. Nine persons needlessly killed in industry every hour.
6. 59% of our national budget in 1930 was spent for armaments.
7. Suffering of despised races.
8. Graft in politics.
9. A million drug addicts.
10. 200,000 prostitutes.
11. 8,000,000 victims of venereal disease.
12. Twenty murders a day.

The group looked at the list. The leader said: "Here are areas of life where the spirit of Jesus is not as yet in operation. These are tremendous black spots on the church's unfinished tasks. We have a chance to work with God in bringing the dream of Jesus to fulfillment." Religion took on meaning, because this group decided that these facts are a shame to the cause of Jesus and that God is looking to them to give their best. At the close of the session, the group had a commitment service in which the members pledged themselves to give their best to the solution of these unchristian forces in life.

In the Christian Youth Council of North America, the whole matter of war and military training was in the forethought of the group. There was a struggle for truth. Effort was being made to come to a decision with respect to a course of action to be taken. One boy in that group made a decision and went into his university and refused to take military training, saying, "I have made a commitment to the way of Jesus and anything connected with the war machine is an enemy to Jesus." Religion became meaningful to this boy in the Toronto meeting.

Religion is meaningful to the learner when he is helped to appreciate the recorded experience of the race, especially in its quest for God as recorded in the Bible.

All through the ages, man has been on a quest for God, and the Bible is, for one thing, a record of that age-long quest for new experiences with God.

At those points in group experience where the Bible becomes a resource for living; where it throws light on a growing situation; and where it gives a prophetic look at a future outcome of a given activity, there religion becomes meaningful.

A group was discussing "Wholesome friendship." They finally got on the question of petting. They defined terms; pointed out reasons for petting; dangers of petting. They referred to what was right in terms of the teachings of Jesus. At this point one boy said, "The fellow who can't have a good time with a girl without petting, is inferior in brains and character. If a fellow and a girl know each other, I see no reason why they can't kiss each other, but they should never let the kiss become common." This statement was a touching climax to the thinking. The leader said, "I think we have just had a good summary of this question. None of us wish to be inferior. All of us desire to be genuine. I for one, feel the need of God. Let us pray." Every person in that group prayed. All of them had something to pray for.

One of the significant things about this session is that after the group had come to a conclusion about petting, they tested that conclusion by the recorded teachings of Jesus in the New Testament.

Another group was discussing the question of "the goals of a good life." They took a trip through the Bible to discover what men in the Old and New Testament considered to be the goals of the good life. Then they studied especially what Jesus had to say about the question. On the basis of all this investigation they came to the point where they made a statement of ideals for the good life. This statement of ideals was later printed so that each member of the group could have one to hang in his own room.

Religion is meaningful when the group readily make decisions and plans courses of action in interest of th greatest good of the greatest number.

The processes of religious education fail many times t introduce the social element into the thinking program o the learner. Personal problems should be dealt with bu a program of education dare not stop with them. Th learner must be thrust into the task of building a new an a better world. We have had plenty of personal praye but not enough of vicarious prayer. We have enoug creeds but not enough sacrificial service.

When a group is thrown into a task of social reco struction then religion becomes meaningful. The drive of social progress are the enlarging and compelling proc esses of God. When the learner is brought into a coop erative relationship with them, religion becomes meanin ful. The illustration of the group that came to a decisio about the unfinished words of Jesus Christ, is a good ex ample of this. That group had an experience that wa filled with religious power and vision.

A group wanted the basement of the church for their churc school meetings, but the men were down there and refused to giv up their coveted place. At a weekday meeting, the group discusse the issue. A number of solutions were offered. Some of the youn people wanted to refuse to attend church, others suggested tha they go to other churches. In fact, they listed thirteen possibl solutions. Then they asked themselves which solution was th most religious. Soon they struck off every one. Then they remem bered that the men of the church were paying the bills and per haps they ought to have some rights. They decided that night t send a messenger to the Men's class and ask forgiveness for bein so selfish, and to meet in the home of one of the members who live near the church.

* * * *

At one session of a certain group unemployment was discussed There was indifference. Not much was said. The adult counselo went to the phone and called a medical doctor and asked him t hurry to the church. Soon the doctor arrived, and was told by th counselor what he was to do. Near the close of the meeting, th counselor arose and asked if the doctor might have a few minute to tell of some unfortunate families. He described eighteen fami lies, all of which were heartbreaking cases. The group was ap palled and shocked. A committee was appointed to cooperate wit the doctor in getting information about at least ten of those familie and report back at the next meeting. They closed the meetin with prayer—there was something to pray for.

When the horizons of the learner are broadened, whe his sympathies become deeper and his interests wider, the religion becomes meaningful. Think of any sin and yo will recognize its pettiness, its little-mindedness. Think o the corresponding virtue and you will recognize its rela tive largeness, its big-mindedness. Whatever opens u new interests that are wholesome, whatever fosters whole some attitudes to all of God's children, whatever promote the will of God in the heart of the learner, that is th religious.

How is prayer related to this discussion? Where doe it come in? These are questions we may ask. In all o the illustrations given in this article there was prayer, both spoken and unspoken. A group can pray without bowin heads and closing eyes. Where there is commitment t high purposes; where there is appreciation of the worth of personality; where there is a sense of need of God there is prayer. Prayer may be a formal act noticeable t others, or it may be an inner attitude only.

There are times, when an experience should be tied u to a formal act of prayer. There are times when a leade may say, "We are on holy ground, let us pray," and eac member of the group will bow his head and lift up his

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Measuring the Worship Experiences of Youth

By Ernest J. Chave*

A RECENT study of 230 high school students in nine Chicago churches reveals some interesting facts. Seventy per cent of these young people, who are ·umably a fair sample of those in the churches of Chi-·, do not go to "Church" but go to Sunday school regu-·y. Should the church put on the pressure to make ·e high school boys and girls go to "Church"; should ·ange the form of its services so as to make the young ·ple want to attend; should it enrich the Sunday school ·shiip service so as to make it as vital and meaningful ·ossible; or should it take action along more than one ·? There is often a tendency to move quickly when ·hange is felt desirable without getting sufficient facts ·guarantee that the new plan will be any better than the ·. The study reported below is one way of getting at ·facts in the case, and is a method that could be adopted ·ny situation to advantage.

·n a class on "Experimentation in Worship" the writer ·eloped the forms that were used and directed the use ·them among groups of young people where members ·the class happened to be working, or where they were ·ociated during that quarter. In all but one of these ·rches the young people were unfamiliar with such in-·uments, but they cooperated willingly and showed the ·atest interest in the study. Every opportunity was given ·allow for free statements of feelings, attitudes, and ·as, and after the tests were given discussions were en-·raged.

The character of the measuring instruments is indicated ·the excerpts given below. The first was called "A Self ·dy on Worship" and the second was a Rating Scale to ·cover reactions of these young people to the worship in ·ich they were participating. Revised forms appear in ·author's recent book† and may be secured through him ·use in making further studies in this field. The Self ·dy was a questionnaire with controlled answers and in-·ded the following sections with columns for checking ·der given categories:

·ttend worship in—church school; general church a. m. and ·. m.; young people's society; Hi-Y; or other meeting.

·participate in—responsive readings; group singing; prayer; ·ffering; etc.

·regard—public worship; private devotions; reading the Bible; ·elief in God; going to church; going to church school; belief ·n life after death; etc.

·ttend worship because—I have a habit of going; I am generally ·elped by the services; my parents want me to go; I feel better ·fter going; etc.

·idea of God is—Nature; Love; Heavenly Father; Determiner ·f Destiny; Personality Producing Force in Life; like Jesus ·Christ; etc.

·rship means to me—prayer to God who is very real; meditating ·n great, beautiful, and noble experiences; listening to a talk ·hat shows me my duty to God and others; etc.

A good worship service usually makes me—feel I have power to do things worth while; feel that God is very near; feel depressed; etc.

What effect do you think sincere worship has on God?—God helps those who help themselves; God is pleased and made happy by it; etc.

Under what conditions do you worship best?—good hymns and good singing; quiet music; regular ritual of prayers and responses; etc.

The Rating Scale invited each person to rate a particular service (agreed upon in advance) on such items as those below:

Service Compared With Others of this Kind

Much better		*Average*		*Much poorer*

Sense of the Presence of God

Not felt at all	*Vaguely felt, unreal*	*Uncertain*	*Once or twice impressed*	*Distinctly felt all through service*

Effect on Faith and Purpose

Definitely strengthened	*Slightly stirred*	*Nothing important*	*Rather depressed*	*Left cold*

Address

Practical and inspiring	*Good but not quite workable*	*Nice talk but not much to it*	*Couldn't tell what speaker believed*	*Out of date and unreal*

Ten different scale forms were used and the method of marking was to put a check on the line at the point which most nearly expressed their reaction to the service that was being evaluated.

While there is no claim that these forms will get at the most significant worship experiences there is no doubt that they reveal far more than general impressions. The students showed real interest in this process of analysis and seemed anxious to examine their own reactions. They seemed satisfied also that these instruments permitted them to put down feelings and attitudes that they could not have otherwise expressed, and yet were true expressions of what worship meant to them.

A few of the interesting findings from 230 junior and senior high school people checking the "Self Study" are suggested by the figures given but the reader will readily recognize that many more things are revealed than are stated in a summary of the answers. Such a study as this opens up many opportunities for guidance in personal problems as well as furnishing data for improvement of worship programs.

70% checked attendance at Sunday school "regularly," and 15% more "frequently."

28% checked attendance at morning church "regularly," and 14% more "frequently."

6% checked attendance at evening church "regularly," and 6% more "frequently."

*Professor, Divinity School, University of Chicago.

†Ernest J. Chave. *The Supervision of Religious Education*, pp. 216-22. The ·iversity of Chicago Press, 1931.

15% checked attendance at young people's society as regular and 7% frequent.

Except for special occasions the great majority of these young people are limited in their worship experiences to services conducted by lay persons, without theological training, or any special study of the meaning, methods, and materials of group worship. In most cases also they are deprived of the inspiration of a beautiful building, carefully selected and executed music, ritual planned to stimulate definite ideas and attitudes, and the personality of the leader chosen by the church because of his special qualifications. There is no doubt that many young people have not had a chance to feel the dignity, power, and beauty of a well organized worship service in a suitable situation to inspire reverence and faith.

In checking their reasons for attending worship: 50% said "I feel it is my duty to God" to go to Sunday school, but only 25% checked the same item with respect to morning church, 5% for evening church, and 9% for the young people's society. Whatever emphasis some adults may make on the regular church service it is interesting that so many feel more obligations to the Sunday school than to the formal adult service. Forty-three per cent said of the Sunday school worship, "I am generally helped by it," but only 23% checked the same item relative to morning church, 6% evening church, 13% young people's society. Opposite "I find the worship interesting," 44% checked Sunday school worship but only 22% checked the morning church worship. Parental influence was acknowledged by 32% in attending Sunday school but only about 17% said they came because their friends did. As to the ways in which they usually participated 63% said "group singing" and 51% "listening to the music." This might be expected but some will be surprised to know that 60% said they usually listened to the prayer and 40% that they prayed themselves. Fifty per cent said they usually gave an offering, 46% that they listened to the sermon or talk with interest, and 50% that they usually thought of God and their duty, but only 17% checked, "I participate by making new resolutions."

In the experimental form the individual was allowed to check any number of statements that he agreed with, but in the revised form he is asked to pick out the three that best expressed his attitudes and to rank them in order of importance to him. The purpose in the revised form is to secure the dominating ideas and attitudes. Hence in the figures which follow the percentages may be relatively larger than they would be in the revised form but proportionately they have the same indication. Seventy-four per cent said: "God is the Heavenly Father"; 68% "God is love"; 63% "God is a person who hears and answers prayers"; 61% "God is the Creator and Sustainer of life"; 60% "God is the Trinity—Father, Son, and Holy Spirit"; 56% "God is Nature"; 55% "God is the supreme personal power in the universe"; 50% "God is the final judge to whom we are all responsible"; 49% "God is like Jesus Christ"; 40% "God is the personality producing force in life"; 36% "God is the best in humanity personified"; 33% "God is the Determiner of Destiny." Seven of the two hundred and thirty said: "There is no God"; six "God is a myth"; and three "God is merely the name for an ideal." Apparently most of the young people took the "Self Study" seriously for if anyone wanted to be funny, or to exhibit radical tendencies he had a free chance to do so. How much these definitions of God meant to these youth would have to be discovered in an indirect wa quite apart from the test.

As to factors of chief importance to them in worship 85% checked "Belief in God"; 73% "Good friends 67% "The Jesus way of life"; 61% "Practice of prayer 56% "Reading the Bible"; 53% "Church membership 50% "Belief in life after death"; and 41% "Discussion o religion." Though some were unwilling to mark som of these items as important, few checked in the column designated "Slightly important" or "Of no importance."

In the section on what worship meant to them: 65% marked "Prayer to God who is very real to me"; 60% "Feeling thankful for the privileges I have"; 40% "Acknowledging shortcomings and purposing to do better" and 31% "Meditating on great, beautiful, and noble experiences."

Compared with this last we have the section on the expectation as to consequences of worship. Seventy-four per cent said a good worship service made them feel God very real and that they could cooperate with him; 70% that they wanted to live better; 58% the more specific test "Feel like treating others by the Golden Rule"; 11% said "Feel depressed"; 6% "Feel that God is a long way off"; and 3% "Feel that I want to be alone to think."

In the report on a particular service by the use of the Rating Scale from 190 returns the following figures are available:

Comparison to other services—60% said "average"; 40% "better"; and one person, "worse."
Sense of presence of God: 52% "felt distinctly all through"; 44% "somewhat"; 4% "not at all."
Group behavior: 33% said "reverent"; 62% "fair"; 5% "very careless."
Prayer: 73% said "followed sincerely"; 24% "indifferent"; 3% "didn't like it at all."
Participation: 65% said "wholeheartedly"; 32% "halfheartedly"; 3% "no interest."
Address: 77% said "the right kind"; 21% "fair"; and 2% "didn't like it at all."
Attitude of leader: 83% said "excellent"; 16% "fair"; and 1% "distinctly poor."

The majority seem quite uncritical and ready to approve anything in a more or less casual fashion. Though the above analysis may seem unsatisfactory for any true estimate of the values gained by these young people in their worship, yet when compared with the free expressions that were put down on the same form the check lists get much more definite reactions. In answering the question "What was the general effect of the service on you?" the remarks were vague and conventional: "I would like to do good sometimes"; "I enjoyed the service"; "It did me much good"; "It was interesting and helpful."

Thorough studies are not made by questionnaires or rating scales. Only by continued observations and careful case studies can the deepest meanings and most important facts be obtained. However some significant suggestions have come through the study and some that warrant further investigation. And criticisms like the following on a few papers deserve attention:

"The prayer was too long, the leader kept repeating the same things."
"I get much more out of the lesson period than the worship service."
"There was nothing in the worship service that appealed to me."
"The leaders made me feel that it didn't matter whether I listened or not."

Statements like these need some correction in worshipful thinking:

"If you are kind to people you will get paid."

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THE TEMPLE—CLEVELAND'S FINEST SYNAGOGUE

udaism Lives By Religious Education

By JOHN R. SCOTFORD*

ACCORDING to the doctrine of "the survival of the fittest" the Jewish faith is entitled to an exceedingly high rating, for it has persisted through a eater period of time than has any other religion which e world has known.

Yet never before has Judaism faced such a test as it is eeting today.

The political and social disabilities which were heaped on the Jew of yesterday actually strengthened the ties hich bound him to his historic faith. Often he was comelled to live in the ghetto; rarely was he permitted to ingle socially with Christians. Every phase of his life eminded him that he was a Jew. For him race and religion were one and the same thing. No distinction could e made between the social and religious group. The ore he suffered because of his faith the more loyally did e cling to it. Rarely have life and religion been more ompletely fused than in Judaism.

Today the Jew faces an utterly different outlook. The estrictions of yesterday are gone. He can live where and ow he pleases. There is no form of real-estate restriction which can hold water with the United States constitution and at the same time exclude the Jew. So far as our ties are concerned, he is scattering in every direction. is tendency is to mingle with his neighbors in so far as e can. The more he prospers the more does he succeed blending with the general American scene. Often is he mpted to forget that he is descended from Abraham, saac, and Jacob. The social tides of the time tend to separate him from his ancestral faith. Religion and race no longer mutually re-enforce each other.

The result of these changes is to throw a heavy if not impossible burden on the Jewish institutions charged with responsibility for religious education. Their problem is to carry an ancient faith to a scattered people who are quite generally absorbed in the most modern phases of present-day life.

From the point of view of the religious educator, both the likenesses and the contrasts between Christianity and Judaism are most significant. We share the religious writings of the Old Testament as a common heritage. The worship of the Protestant church is an almost direct copy of the service of the synagogue. On the other hand, some Jews are tending to use the Christian Sunday as their day for religious instruction, and in some instances are using both the hour and the methods of the Sunday school.

But the great bond of union between Jew and Christian lies in the realm of ethics. If we were to encounter them without distinguishing marks, it would be almost impossible to distinguish a good Jew from a good Christian. The variations in ideals between the two groups would be exceedingly difficult to define. Possibly there is in Judaism a greater emphasis upon righteousness with a tendency towards emotional self-restraint, while Christianity stresses love and leans towards sentimentality. Christians probably find more joy in their religion. One cannot generalize here, and yet these variations are more a matter of accent than of substance. Both faiths point the same way.

The significant difference lies in the motives by which this common ethical ideal is energized. The Christian

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seeks the power to follow his faith through his relationship to the person of Jesus Christ; the Jew strengthens his moral fiber through a sense of unity with an ancient race. Christianity is personal; Judaism, social. It is perfectly natural that the prophets of social reform should find much of their inspiration in the Old Testament, while the ardent individualist is likely to take refuge in the New.

This difference in emphasis creates a difficult problem for the Jewish religious educator under modern conditions, for he is concerned with both race and religion. He must awaken in his young people an appreciation of their racial inheritance as well as a sense of God. Formerly the consciousness of race aided in the inculcation of faith; now religion must serve as the handmaid of race.

Traditionally Jewish religious education began with the study of the Hebrew language, and wherever possible these "Hebrew schools" are still maintained. In neighborhoods where the Jews still live together in a compact group a considerable number of boys and some girls will go to the Jewish school four and five times a week, usually after school, to study Hebrew. The ideal behind this type of religious education is most ambitious—to train the young people in the language, customs, and spirit of Judaism. No religion asks of its followers greater devotion than this. Probably no one but a Jew would have the interest to learn Hebrew after school hours!

Recently this emphasis upon language and history has come in for some criticism. It has been urged that the relation between a knowledge of Hebrew characters and the growth of moral character is not particularly immediate, and that possibly the same amount of energy could be better expanded in other directions. A particular complaint is that often men are engaged to teach Hebrew who know the language but who care little about the religion.

Circumstances have brought about a considerable modification of the traditional Jewish scheme of education. Because of distance and lack of interest it is sometimes impossible to enlist Jewish young people in these weekday language schools. For those whose zeal is somewhat less a number of variations of the Sunday school have been provided—sometimes meeting on Saturday morning, sometimes on Sunday morning, and occasionally on both. Often Hebrew is taught in the once-a-week classes, but the emphasis is more likely to fall upon history and a knowledge of the Old Testament. The lesson periods are longer and the intellectual food of sturdier quality than in the usual Christian church school. The teachers are usually paid, which may throw a considerable financial burden upon the Jewish community.

The organization, or rather lack of organization, of the synagogues further complicates the situation. Contrary to a popular tradition, the Jews do not "hang together." As a religious group, they are strangely unorganized. Denominational machinery such as we have in Protestantism is utterely unknown. Each synagogue is independent of all others and a complete law unto itself. No aid is extended from one organization to another in maintaining a ministry or erecting buildings. Financially, synagogues are not maintained by voluntary pledges as are the churches, but by membership dues which range from twenty to fifty dollars per family and which are not "contributions" but rather a payment for services expected. There is often active competition between synagogues in the securing of members. Quite naturally buildings are located in the portion of the city where the most support may be expected. Geographical "parishes" in the Protestant sense are unknown. Members are secured wherever they may be found.

The result of this free-for-all planting of synagogues is that some streets may be lined with Jewish temples while other sections of the city in which there may be a considerable Jewish population will be left without religious services. There is a wide variation between different organizations in the degree to which they follow the traditional Jewish customs, ranging from the orthodox synagogues where the men sit on one side of the auditorium (with their hats on) and the women on the other, and the Jewish law is strictly observed, at least in theory, through to the reformed temples, some of which hold their services on Sunday morning and conform to the customs of the gentile world. In Judaism orthodoxy and liberalism shade off into each other almost imperceptibly.

Yet in some of our cities at least the Jews are developing a cooperative and almost a missionary spirit in overcoming these difficulties. In Cleveland the educational needs of a scattered Jewish population are at least partially met by the maintenance of a good many "Hebrew schools" scattered over the city where Jewish children are taught the Hebrew language, usually on Saturday. These schools are supported in part by the fees of the pupils and in part by the contributions of those who are interested. In addition, the Jewish community of Cleveland maintains three schools in the poorer sections of the city for the benefit of Jewish children who would otherwise be without religious training. Their purpose is to take care of the economic rear-guard and to see that as far as possible no young Jew grows up in complete ignorance of his ancestral faith.

Considering the difficulties which they face, the achievements of the Jews in the field of religious education are not to be despised. The race and the faith go on, while the synagogue gives many outward signs of prosperity.

International Leadership Schools and Camp Conferences

Dates for 1932

Geneva Glen, Colorado

Girls' Camp—July 25-August 6
Adult School—August 8-14
Boys' Camp—August 15-27

Lake Geneva, Wisconsin

Adult School—July 25-August 5
Girls' Camp—August 8-20
Boys' Camp—August 22-Sept. 3

Winnipesaukee, New Hampshire

Girls' Camp—July 25-August 6
Adult School—August 8-19
Boys' Camp—August 22-Sept. 3

Every Church Training Every Leader

What Kind of Leadership Training Program Do We Need?

By Forrest L. Knapp

"FOLLOW ME, and I will make you fishers of men." So spoke Jesus to Peter and Andrew when he found them fishing in the Sea of Galilee.

From that very short statement we may easily gain the impression that Peter and Andrew immediately became fishers of men. But on second thought we recognize that not until Peter had passed through the terrible crisis of the crucifixion was he sufficiently able to stand alone. These men did not become leaders by some magic process, but only through months of association with Jesus and practice under his guidance.

It would be convenient indeed if the churches throughout the land could simply wave a magic wand and well-trained leaders were at their command. Such a thing is evidently not possible, although the practice of many churches implies that it is expected that persons will be prepared when they have taken a ten-session course in leadership training or have read the lesson helps in the Sunday School Quarterly.

Any church or other Christian education agency which is in need of trained leaders must build a program which is based upon sound principles, and which takes into account not only the purpose which the leaders are to serve, but also the characteristics of human growth and the circumstances under which the prospective leaders are living.

The intent of this article is to set forth some of the qualifications of a leadership training program for the leaders of the church, including the church school.

The Program Must Begin in Childhood

The term leadership training is ordinarily not used to refer to the program for the education of children. Nevertheless, the attitudes and habits which are being formed during the early years of life are peculiarly significant for the leadership ability of maturity. As mentioned in a previous article in this series, we shall never have a lay leadership in our churches which will give the necessary time and attention, and which will maintain an attitude of responsibility toward the work of the Kingdom enterprise, until the program of Christian education for children becomes more effective.

Frequently pastors and church school superintendents complain that they cannot get their teachers to feel responsible for the tasks which they have assumed, or to assume any tasks at all. The reason lies often in the childhood training—or lack of it—of those who are indifferent. As church schools discontinue the practice of force-feeding their children on pre-digested food, and encourage them in assuming the sort of responsibilities to which they are equal, the first basic element in an adequate leadership training program will be provided.

The Program Must Be Continuous

In the companion story to *Alice in Wonderland, Through the Looking-Glass and What Alice Found There*, there is a remark made by the Red Queen which is almost equally applicable to us today. After running with the Red Queen for some time, Alice was very much surprised to find that they had been under the same tree the whole time. To Alice's remark that "In our country you'd generally get to somewhere else—if you ran very fast for a long time as we've been doing," the Red Queen exclaimed, "A slow sort of country! Now here, you see, it takes all the running you can do to keep in the same place. If you want to get somewhere else, you must run at least twice as fast as that!" The developments of our day in human thought and in all phases of human relationships are so rapid that we, too, must run as fast as we can just to keep in the same place. To those who took a teacher training course ten years ago it may seem to be somewhat ironical that what they learned then must largely be unlearned now, but in most instances that is true. A large portion of our knowledge can be only tentative, and we shall all do well if we merely keep ourselves up to date, to say nothing of looking ahead of our time and guiding our generation into fuller and more complete living.

It is also true that it is a characteristic of human nature to begin to backslide whenever we cease moving forward. That is, even though the world itself were standing still, we, ourselves, would retrogress were we to fail to continue to grow. The leadership training program should provide for the training of those who have been teaching for lo, these fifty years, even as it provides for the training of those who are just beginning.

The Program Should Select Those to be Trained

How many square pegs there are in round holes, nobody knows, but at least the number is large enough to indicate a tragic condition. This fact is being recognized in many of the large industries of the country, and the captains of industry are realizing that it is good business, to say nothing of good humanity, to insist upon finding the right place for each employee and to refuse to discharge him as long as there is any possibility of his fitting in.

Occasionally an inquiry comes concerning the advisability of turning a church school class of young people into a training class. The assumption seems to be that all young people ought to become teachers in the church school. To those who have given the matter any thought at all this assumption is obviously false.

Let me hasten to say that this is not to imply that there are only a few people who can serve in a leadership ca-

pacity in the church. In the first place, no one can know just what are the possibilities in the life of a given individual if he has exactly the right opportunity to develop. Responsibility of the right sort often does marvelous things to people. In the second place, it must be remembered that the meaning of Christian leadership is not comprehended by the traditional task of the Sunday school teacher. Our conception of leadership is becoming broader than ever before. While one person may lead through his ability to sway an audience with flowery words of oratory, another, with an impediment in his speech and with other physical handicaps, may revolutionize the educational program of a church.

The program of leadership training is confronted with the fact that no two persons in this world are alike in all respects, and yet, all persons have possibilities which are peculiarly their own. This program must select the right people for the right places of leadership.

The Program Should Provide for Progressive Levels of Growth

It is a commonplace in educational philosophy that one of the chief ends of education is the capacity for more education. It may be that infants should be fed only milk, and it may be also that milk is good for adults, but there comes a time in life when a person needs some carrots, onions, beefsteak, and other solid food. One of the reasons that some churches have failed to challenge the interest of outstanding men in the community is that they have not provided for those men responsibilities which are equal to their capacities. It appears to be true that one of the reasons for the fact that the leadership training programs now in use have thus far failed to capture the interest of a majority of church leaders is that, on the one hand, they have not been sufficiently elementary, beginning where untrained people are, and, on the other hand, they have not provided opportunities for successive levels or stages of growth.

Whenever a person has utilized the training opportunities on one level, he should find beyond that other training opportunities on a higher level, challenging him forward.

The Program Should Provide For Practice Under Skilled Guidance

Leadership is not developed in the abstract. It is not possible to take certain selected persons into the vacuum of a schoolroom and in that way alone prepare them to be skilled in leading the growing generation.

An awareness of the principle underlying this fact is making itself evident in certain colleges and universities, as well as in the better public schools. People do not become prepared for life except through living, and the trial and error method must be replaced by the short-cut of guided living. There seems to be a certain assumption that if people become teachers in a church school they will learn to teach just by teaching. This is an expensive and even a discouraging process. Some persons will never become teachers under these circumstances, and those who do may never discover some of their own mistakes and inadequacies until a skilled observer points them out.

The point of this particular qualification of the leadership training program is directed toward those efforts to train leaders without reference to the jobs they are to perform, and, also, it is directed against the policy of expecting persons to learn how to make boys behave without *showing* them how to make boys behave. There must be much practice under skilled guidance.

The Program Must Provide for Acquiring General Bodies of Knowledge and Concepts

There is reason for questioning certain philosophies of education as much too atomistic in the results which they are achieving. Those who are familiar with the term experience-centered will recognize that in the theory suggested there is a danger that education will consist only of separate and isolated units of training which will have little relationship to each other, and which will not provide for the development of those large bodies of basic knowledge and those generalizations and fundamental concepts which are essential if a person is to be able to meet, without guidance, the new situations of life or of leadership, as they arise.

A certain outstanding university is providing each year, for the lay leaders of the churches in the community in which it is located, a series of lectures by some of its professors. Undoubtedly each lecture is helpful, but how much better it would be if, instead of offering a half dozen lectures on different subjects and by different professors, each professor were to guide a group of students through a thorough study of some one subject or problem.

Some of the strong churches which have a paid professional leadership in Christian education are following the policy of depending only upon guided practice in leadership for their leadership training program. They are failing to provide opportunities through which their leaders may gain a thorough grounding in the background of the Bible and its content. Moreover, these leaders may over and over again be helped to face successfully specific situations, but they are not led to the formulation of basic principles upon which the solution of specific problems must rest. A very young child must be helped in solving almost every single problem which he faces, but his education is largely a failure if he is not led increasingly to the recognition of basic principles which will become substitutes for the guidance of an older person.

The leadership training program must help the leader to learn to name individual stars, but it must also help him to recognize constellations, and finally to know the whole heavens so well that he can plot his own course across the sea of leadership responsibility.

The Program Should Provide Permanent Inspiration

Reference is frequently made to the fact that when Abraham Lincoln was young he determined that if he ever found an opportunity to hit the slave trade, he would hit it hard, and that determination lasted throughout his life. The people who are the really great leaders of the world are those who are fired with a passion which carries them forward in the face of insurmountable obstacles. They are able to achieve the impossible. They are courageous in the face of adversity. They are hopeful even when they have failed. They can see success in the future when their contemporaries are blind with despondency. They know that the right will win; that the universe is friendly; that human nature is subject to improvement; and that God is working in and through those who care.

Just as educational evangelism is more effective than

(Continued on page 47)

Youth Is Religious

By MADELEINE SWEENY MILLER*

ROGER STRONG huddled his six feet of seventeen-year-old awkwardness into a little chair at the head of the stairs. He sat where he could watch the minister conduct his grandfather's funeral service in the living room below. I saw he was deeply stirred, especially when the poem was read which had for generations been used in the family on such occasions.

When the neighbors from the Long Island village and those who had come out from New York had gone, Aunt Bert suggested, "Won't you and Dr. Miller let Roger run you over to see our little summer paradise on Shelter Point? He'll love showing it to you."

There was an adult manliness about the youngster. Aunt Bert and I were the only vestige of an old Long Island family of gentle birth, comfortable means, and spiritual interests. We liked him a lot, although current opinion of him was that he was wholly indifferent to the church his fathers had pillared with their personalities and their purses.

Into the family Buick we climbed as Roger drove away from the house and pulled in toward the shore. In ten minutes he brought us to a huge tract of pine woods on a cliff rising sheer from a sheltered cove of the Sound. The boy was instinctively proud of the simple estate. He pointed out the rustic buildings—Aunt Bert's bungalow beetling as near the edge of the sandy cliff as it dared, the garage of logs, the woodshed, the guest house.

"Let's jump out," he suggested, enthusiastically. "I haven't the key for any of the buildings except mine."

"Which are yours?" we inquired.

"Well, this is my *chapel*," he said, as we halted at a little rustic affair of birch logs. It had a cornerstone with these letters: "R. S. 1930." Its door, approached by a little portico, was arched—just a hint of the Gothic. He turned the key with a sense of proprietorship and invited us in. We were surprised to see as its dominant feature a two-manual pipe organ. A few willow chairs were informally arranged and in one corner, a tiny kitchenette, with unwashed cups from a tea-party.

"Do you play the organ?" we asked.

"I'm not a musician—though I play a little. I am chiefly a mechanic but have always been fascinated by pipe organs. When they tore this old one out of the Methodist Church in the village, I asked if I might have it. They let me take it for the cartage and Aunt Bert gave me this little place to put it in—it used to be her woodshed. Since I have been living with her I have grown rather fond of the old hymns grandfather had her play for him. They were all new to me, for my mother never cared much for anything religious. After I finally had all the parts of this organ put together and set up, I began to pick out a few of the hymns in this book."

He leafed over the pages of a Methodist Hymnal on the rack and continued.

"The young people from the church heard about the organ in the woods and began to come over Sunday afternoons. We have song-sings. The girls bring tea things and we have been having some mighty fine times. Every Sunday afternoon from May to November the crowd comes here at four o'clock. We always stroll over to the evening preaching service together. They have made me a steward on the official board over there. Seems strange, but I'm quite interested in the church now."

"It must sound thrilling to hear the old hymns coming out of the chapel into the pines by the sea," we said, taking the boy's hobby quite seriously.

"Yes, but wait until you see my *new* organ—it's a four manual electric—a ten thousand dollar one."

We wondered if he was fooling us. Fortunately he didn't see our credulity, for he was locking the chapel. He continued talking as we started through the soft piles of pine needles that floored the forest.

"Come over to the new birch-log house Aunt Bert has just built for it," he urged with keen enthusiasm.

We saw a sizable building, with steps leading up to a story elevated eight feet from the ground.

"You see, I heard that the movie house in the town east of ours wanted to sell its pipe organ to make way for a fifty thousand dollar one. So I told Aunt Bert. We never dreamed we could offer anything they would consider. But believe it, or not, they let us have it for three hundred dollars and cartage. I had no idea I would ever get it put together without electricians and a lot of expense. But all last winter I spent my after-school time here and finally finished it a month ago. Grand-dad was over just once in the car, long enough to sit under the trees and hear his favorite hymns come floating out to him. He cried for joy. Come on in."

We mounted the steps and found hundreds of pipes completely filling the building. The large chamber behind the console was perfectly equipped—motor, blowers, and all. Roger turned on the console light and the motor switch, and took his place before the inviting rows of ivory.

"Sorry I can't ask you to sit down," he said. "The organ itself proved to be so large that we can't seat an audience."

"Where are you going to put your Sunday afternoon vesper crowd?" we asked.

"In good weather, they will sit outside in the pine grove—the organ is so powerful, it sounds better out there anyhow. And by next year, we hope to put on a little annex. Look, it has chimes and trumpets and drums and every-

In spite of Dr. Miriam Van Water's findings about the 2,243 youths of eighteen or under in federal prisons in the last six months of 1930, Madeleine Sweeny Miller affirms her faith in their spiritual capacity. From the firing-line of experience with metropolitan young people, she brings back these cheering positives.

*Brooklyn, N. Y.

thing you could wish. All for three hundred dollars—it's a regular orchestra."

Pulling out such stops as his crude registration prompted, Roger began dreamily to wander up and down the gleaming keys of his idol. His technique was just as lacking as one would expect from one who has never had a lesson on this complicated instrument. It pained us to hear its possibilities mutilated. But as we heard him find his way through "Abide With Me," "Love Divine," and one old hymn after another, we praised God silently that the inherited tendency toward the spiritual which had characterized his family was finding expression in this fashion.

This unexpected postlude to a funeral gave us a unique revelation of youth's large potentiality for religion if allowed to express it in his own way.

This is only one of many evidences we have been observing in the past few years.

Youth Is Frank

Youth would always rather appear less religious than he really is. The other day I was trying to suggest to a group of forty young women the principles of a happy prayer life. Into the room came a young physician whom I knew to be a deeply spiritual girl. I had just put the question, "What are some of your personal habits of prayer?" Eleanor was the first to answer.

"I *never* pray," she said with scientific exactness.

A little tremor of horror went over the group, wondering how the leader would handle the situation.

"*Why* don't you pray?" I asked.

"Because I never get results."

I spoke of many distinguished surgeons who never operate without praying. I mentioned the spiritual certainties expressed by Milliken, Jeans, Pupin, and other men of science. I surprised the group by handing them a hundred dollar check for their new fireplace, from a giver revealed to me through prayer. But rather than turn the hour into a personal debate with Eleanor I talked with her after class and her eyes brimmed with tears, as she told me of her search for a deeper consciousness of God. Her trouble was that she didn't understand what prayer is. Always before operating, she told me, she tuned her heart up to God by thinking of her favorite words of Jesus, yet she had not recognized this communion as prayer. Her private anxiety about the prayer-side of her religious life had so worried her that she had blurted out her frank confession in front of the group, whose idol she was. She did not want them to think her better than she felt. Before she left, she had promised to read *The Life of Prayer in a World of Science* by William Adams Brown.

Youth Is Perplexed

I am convinced that youth is seriously groping after solutions which will make him the well-adjusted personality he wants to be. A few Sundays ago my husband went, under silent protest, to address a Sunday afternoon meeting of elderly men at a certain club. He felt there was not much he could do to alter the argumentative kinks in their thinking. While in the midst of his address he noticed a young chap of twenty from his own church lurking behind a pillar in wrapt attention. He wondered why the lad had come to such a meeting of "old fogies." But that evening, as he stood in the cloister of his parish house listening to what was going on at a young people's meeting, he heard the voice of this same young man, its leader. The boy's words sounded very familiar. Then he suddenly recognized them as his own, spoken a few hours before. "And," Bob concluded, "I just want to tell you young folks that I decided this afternoon to study for the Christian ministry."

Of course his pastor rejoiced. Bob came to his study after the evening preaching service for a chat. And the first thing he did was to pull from his pocket a revolver. Its gleaming lines were those of a "gentleman's" weapon. He handed it over to his pastor, with a gruesome, "*It's not loaded* and *it's not mine.*"

Then he proceeded. "I have a brother who was just as clean a fellow as I try to be—when our father died two years ago. He married the wrong girl, opened up a cabaret—it went to the wall—he divorced his wife and now he is a 'professional' racketeer. He has borrowed all the money from me I feel I can afford to lend—for I'm engaged to a fine girl I intend to marry. Yet I don't feel I can let him go hungry. He is older than I, yet I feel I am 'my brother's keeper.' He wrote me a beautiful letter last week, saying he hoped he'd never 'disgrace' me. But he has already—quite enough. Last night I found this pistol in his room and took it away from him. I want to give it to you so I can truthfully say I don't know where it is. Really, sir, I do want to prepare myself for the Christian ministry. But I am puzzled about Ed. Can I do anything more for him? And I wonder if the thing that has made him a racketeer may later crop out in me? What shall I do about it all?"

He put his head down in his hands before the study fire and around his neck went his pastor's arms, as together they started to find the trail toward a clearer vision of his future.

Young women are terribly perplexed about many things which they have a right to ask the church to answer. Here is a letter from one of the most spiritual young mothers I know. Its queries are a challenge to every church.

> Do you believe it is perfectly proper for a young mother to place her two children in a nursery school so that she may go back to college and get her degree? Or perhaps work first to earn the money? Suppose we should all become ill? After graduation, would it be fair to the children for me to enter a service field and place a nurse in charge of the children? How many children do you thing Christ intends a family to have?
>
> Please do not be offended at my letter. But I do not believe in false modesty. I know that all young people talk about these subjects and I think the church should make them thoroughly understood before marriage takes place.

And it should. Then there would be fewer instances of what a wonderful young Christian mother, overworked and under-amused, frankly admitted to me the other day: "I am just so tired, I was about to turn on the gas and end it all, when my husband came in."

Youth Is Successfully Sublimating Its Emotions

The other day a beautiful young woman of thirty came to me and said frankly, "Mrs. Miller, why am I not married?"

I was at first nonplussed, for I couldn't see why she was not. Her personality was charming. She was vivacious, tastily dressed, domestically inclined. She would have made any man an excellent wife. Yet here she was, unflinching in her query. I could not tell her why she was unmarried, for I have asked this same question about so many girls I know. All I could tell her was how to sub-

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When You're Out With a Crowd

By Annie Sills Brooks*

LAST month an article appeared in the *Journal* entitled "The Superintendent Discovers Hidden Wealth," in which an account was given of the results of a Bible and Ethical Test given in a junior department. The following article shows the use the superintendent made of the information gathered from one question in that test. Programs were arranged for four Sundays designed to help the boys and girls to an understanding of the right answer, and to create in them a desire to act accordingly.

The question was, "When you are out with a group of companions and the majority of the group wish to do a certain thing, it is always right—

To do what the majority wishes to do.

To use your own judgment in the matter.

To keep still and say nothing if you do not agree with the majority.

To uphold them in whatever they do."

A majority of the group had scored the first answer as the correct one.

The first Sunday, after singing "Dare To Be Brave," the superintendent called attention to the question and the answers written on the board, and allowed the children to discuss which they thought the correct answer and why. A number still expressed the belief that the first answer was the correct one, giving as their reasons such as, "You will make them mad if you don't do what the group wants."

"You can't have any fun if you don't do what the crowd wants to."

At the close of the discussion the superintendent told the following story:

Majority Rules

"Say, boys, let's set out and climb to the top of that highest mountain over there," said Dick Newton pointing to where one peak higher than the rest seemed almost to touch the sky.

The eight boys who were staying with their parents at the Blue Mountain Inn were resting in the shade of the big oak back of the hotel while they decided what they wanted to do next.

"I don't think we ought to try to go up there alone the first time," said Nat Holmes. "I heard some men talking yesterday and they said there was no real trail up that mountain, and it was very easy to lose your way."

"Pshaw! We can just go straight up and the hotel here will be in plain sight all the way. We couldn't get lost," answered Dick.

"We might go and ask permission," suggested George Hanson. "Our daddies are off on the golf links, and our mothers are asleep, and anyway by the time we hunted them up and got permission it would be too late to go and get back before supper. Now many vote to climb High Top?" and Dick held both hands high over his head.

Four other pairs of hands went up, but George, Nat and Raymond alone hesitated.

"Oh, well, five want to go and that's a majority," said Dick. "Majority rules, so let's go."

The three boys who had not voted still sat on the grass.

"Are you three going with us or not?" asked Dick. "I thought we agreed to stick together while we were here and have a big time. Of course, if you three are going to be afraid to do anything the crowd suggests you can withdraw and play by yourselves."

"But I am sure this is something we ought not to do," said Raymond. "I heard your father tell you, Dick, not to try any long mountain climbs without a guide along, or some grown man anyway, and my father told me not to, too."

"Oh, they are off playing golf and they can't expect us to sit around doing nothing," answered Dick. "Anyway, we'll be back by supper time and no one has to know where we've been. Come on, boys."

Dick started off towards the mountain and the other four who had voted for the climb followed, but Raymond, George, and Nat still hesitated and looked at each other.

"I don't think we ought to go," said Nat.

"N-o-o," slowly answered George, "but if we don't do what the crowd wants we'll be left out of all the fun. If we expect to have any good times we will have to do what the majority wants."

"Even if we think it is wrong?" asked Raymond.

"Well, there isn't anything exactly wrong about climbing a mountain," said George.

"It is if our mothers and fathers have said not to go without a guide, and we don't have one," insisted Raymond.

"But they are always telling us not to do something," said George, "and if we don't go now we are going to be left out of all the fun."

The five boys who had started off now turned back and Dick called,

"Are you kids coming or not? I'm giving you one more chance to keep with the crowd."

The three boys looked at each other, then slowly started after the others.

Dick had a little money in his pocket, and so did one or two of the other boys. They stopped at the little store and bought "weenies," bread, and a box of matches, then set off up the mountain. At first there were a number of little trails running in different directions and it was hard to tell which one to follow, but by and by all sign of a trail was blotted out. Climbing grew more and more difficult and the boys often had to pause to rest. Raymond turned and tried to look back down the mountain but the trees cut off all view.

"Where is the hotel?" he asked. "I can't see any sign of it."

"Oh, it's right down below us," answered Dick. "You can't see it for the trees. When we get a little higher and find a cleared spot we can see it all right."

Again they climbed until they were out of breath, and this time they stopped in a small cleared space and they all looked back to where the hotel should be, but still there was nothing which looked familiar. They saw only more mountains and valleys, with only a cabin showing here and there among the trees.

"That's all right," Dick assured them. "We've only come around the mountain a little way. We'll bear back to the right when we start on again. I'm hungry; let's build a fire and eat our suppers."

In a few minutes sticks had been gathered and a fire started. Each boy cut a forked stick on which to roast his "weenies," and in the fun of roasting and eating they forgot to worry about being lost.

When supper had been finished they began to climb again. This time they bore to the right as Dick suggested, but when they reached another cleared space they still could not see the hotel or anything which looked familiar. Down in his heart each boy wanted to start back down the mountain, but Dick had begun the adventure and he didn't dare suggest it for fear the boys would make fun of him. The others were afraid if they said go back, Dick would call them quitters, so they climbed doggedly on.

*Durham, North Carolina.

At last Dick himself suggested going back.

"We started too late to get to the top," he said. "We can go back now and next time start early in the morning."

This was a welcome suggestion and all set off down the mountain. They had not known how late it had grown, but by this time it was almost dark under the trees, and from the first clearing they saw that the sun had disappeared behind the distant peaks. Going down was almost harder than going up, and often they had to stop for rest. No matter which way they looked there was no sight of the hotel and soon it grew so dark they could not see at all.

"I told you we ought not to come without a guide," growled Raymond.

"Well, why did you come?" snapped Dick. "Nobody made you."

"There's no use quarreling about it," put in George. "We all came, we are lost and we can't find our way in the dark so we might as well stop where we are until morning."

There was nothing else to do so each boy felt for a smooth spot and tried to rake up a few leaves and straw for a bed and all lay quiet in the darkness. There were queer noises and leaves rustling as though a snake or something might be crawling over them. No one was comfortable enough to sleep soundly, and yet so tired that now and then they dropped into a troubled doze. Raymond and George lay close together in the darkness.

"What do you suppose our parents think has become of us?" whispered George.

"I don't know," Raymond whispered back, "but this is one time I wish I hadn't let the majority rule me."

"Same here," answered George.

As soon as it grew light enough to see the boys rose and started on again. No one wanted to talk so they walked in silence for a long time.

"What was that?" asked Raymond stopping in his downward climb. "I thought I heard voices."

For a moment they all listened, and now they distinctly heard men talking.

"Let's call," suggested George.

"Halloo, halloo-o-o," they cried.

"Ho-ho, ho-ho," came the answering cry, and soon the boys saw a group of men coming toward them.

"There's my Dad," cried George.

"And mine,"

"And mine," cried each of the others.

George noticed that his father's clothes were soiled and torn in several places, and that his face was drawn and tired. Somehow it made him feel very sorry and ashamed of all the trouble he had caused him.

"I'm sorry, Dad," he said as he fell into step beside his father.

His father only smiled at him a little sadly, George thought, but said nothing.

There were very few words spoken on the way back to the hotel. George, at least, was dreading to meet his mother whose worry about him had kept her awake all night, but at last somehow it was all over. After he had a bath, clean clothes, and food George slipped away from the crowd and all the talk about the night with its fears and worries. Somehow he wanted to be alone and he knew just the spot to go. A sheltered place under the trees a little way behind the hotel. It was screened by tall brush, but inside was a spot of green grass shaded by tall trees.

When he pushed the branches aside and entered he found Raymond and Nat there ahead of him. They were sitting quietly on the grass and George dropped down beside them without speaking. Through an opening in the trees he could see High Top towering skyward. High up, on the side was a dark spot from which thin spirals of smoke ascended. George knew that was the place where they had built a fire to cook their supper, and gone on without being sure the fire was out. At the hotel they had heard all about the forest fire which men had fought all night to put out. One of the fighters had been burned rather badly.

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The Workers' Conference

Plans for Using the January JOURNAL *as a Basis for the Program of the Workers' Conference*

READERS will need to note that this article is entirely different from the one on another page on "Making the Workers' Conference Worth While." That article deals with the workers' conference in general and gives a plan which could be used at any time. This brief article each month gives some suggestions as to ways by which the current issue of the *Journal* can be used.

The special theme of this month is an issue which cuts to the very heart of all religious education. It raises the question as to what our educational program is all about. It challenges us to study our results. It asks the somewhat daring and disturbing question, "When is our religious education program, after all, *religious?*" We in religious education do, for example, a good many things that might be done in a program of secular education and in many cases are done. What is the particular note that, as we sometimes say, lifts an educational process to the religious level? It is a peculiarly important one for general school superintendents, department superintendents, pastors, directors, and teachers.

The following suggestions are made for using this *Journal* in a monthly meeting of teachers and officers:

1. THE DEVOTIONAL PERIOD.

Attention should be called to the following material:
Editorial "We Need God Today," and "A Teacher's Prayer," p. 6.
The devotional article by Dr. Bugbee on "The Path of Prayer," p. 8.

2. WHAT IS THE RELATION BETWEEN RELIGIOUS EDUCATION AND THE PUBLIC SCHOOL?

Is there anything to be done in the church program that cannot be done in the school? Make use of the editorial "Can We Teach Religion in the Public School?" p. 6, and "Religion and Education" by Dr. Hartshorne, p. 9.

3. STUDYING OUR CHILDREN'S WORK PROGRAM.

What do our children get out of our program in religious values? Careful use should be made in this connection of "Learning to Know God" by Miss Jones, p. 14, and "Teaching Children to Pray" by Miss Warren, p. 16. These two articles have many suggestive illustrations in the field of children's work.

4. ARE OUR YOUTH GETTING HOLD OF RELIGIOUS VALUES?

The article by Mr. Piper "Helping Youth Find Positive Religious Convictions," p. 11, will be stimulating reading. Many of our readers will need to go through it twice. It contains significant material. Other articles in the same connection are "Forward Together" by Professor Stone, p. 13; "Making Religion Meaningful" by Mr. Burkhart, p. 19; "Measuring the Worship Experiences of Youth" by Professor Chave, p. 21; and "Youth Is Religious" by Mrs. Miller, p. 27.

5. GENERAL MATERIALS.

It may be that some superintendents will not need to specialize so much on the religious experiences of children and youth and will want to take some general materials. The article by Mr. Ricksecker, p. 33, "Making the Workers' Conference Worth While," provides a way of checking up on the workers' conference itself. The article by Dr. Knapp "What Kind of Leadership Training Program Do We Need?" p. 25, will raise some important questions. "When You're Out With a Crowd" by Mrs. Brooks, p. 29, deals with a worth-while piece of work with a group of boys. It should be made available to all teachers of such lively youngsters.

And above all things, the superintendent would do well to distribute among his teachers the article by Miss Walston on "Why Some Superintendents Die Young," p. 18. It may stimulate some of his teachers to desire to prolong his own life!

The Religious Education Activities of Three Hundred Pastors

Research Service Bulletin No. 9 just issued. Of special interest to pastors. Price twenty-five cents, cash with order. Order from the International Council of Religious Education.

Literature—Seismograph of Life

By Titus Lehmann*

THE seismograph is a delicate piece of machinery that records the faintest tremors of the earth as well as the most violent upheavals. Literature is the seismograph of life. It records the tremors of the human heart, the thoughts that zigzag in rough fissures through man's minds, the shocks that rock men's emotions to the depths, the upheavals and readjustments that reveal the changes taking place in the human heart and the various strata of society. Since the teacher is interpreting life and is attempting to help scholars readjust their life to actual conditions, nothing that is human dare be foreign in the consideration of a more efficient interpretation. Therefore a brief and cursory survey of modern literature can be of immense value.

The Deep Cleavages of Life

We know, of course that mankind is divided by race, color, wealth, and many other factors, as Robert Frost says suavely and ironically "good fences make good neighbors" in "Mending Walls." He attempts to break down one of the barriers that hold men apart. One of the best of recent poems to illustrate the Christian viewpoint is "The Black Christ" by Countee Cullen. The story is that of a Negro lad who is lynched for a crime that he did not commit. Beautiful are the expressions that the mother of this colored man uses as she attempts to offset race hatred. Just listen to this:

> And more than this (And here's the crown)
> No man, my son, can batter down
> The star-flung ramparts of the mind.

And then this thought:

> Time after time her eyes grew dim
> Watching a life pay for a whim
> Some master of the land must feed
> To keep her people down. The seed
> They planted in her children's breasts
> Of hatred toward these men like beasts
> She weeded out.

After the lynching the young man appears, as if alive again, to his mother and brother and encourages them. The story, however, according to some interpretations, is a parable of the sacrifice on Calvary.

Countee Cullen has caught the spiritual essence of Christ's sacrifice.

Stephen Vincent Benet in "John Brown's Body" has likewise given us an epic of American life and the Civil War. But of the body of John Brown and his death have grown the tremendous struggle and victory. Vivid are some of the descriptions of the slave holders, of New Englanders praying for John Brown, and of Robert E. Lee. Of the latter for instance this: "Lee could make men die for him, but saved men; Did not seek intimates, yet drew men to him." The struggle as it goes on in the mind of Lincoln as he thinks of freeing the slaves is portrayed as follows: "Everything in me is whipped except my will. I can't go on. And yet, I must go on."

Out of Germany in translation there comes a novel that strikingly depicts the struggle that is going on between the young and old, between the past and the present and how that cleavage is bridged. Max Brod has written *The Redemption of Tyche Brahe*. Tyche Brahe is a temperamental, political scientist of the old school. Kepler is invited by him to help with some of the work. The latter is a cool scientist. Brahe has his mind poisoned by jealousy, but gradually has to recognize the disinterestedness of Kepler. For both eventually "divine truth" only is important. What a message in the cleavages between all kinds of races and groups today!

Another line of demarcation is cast into fine etching by Eduardo Zamacois, a Spaniard, in his novel entitled *Roots*. Here is a subject as old as Genesis—of that typical cleavage as symbolized by the story of Cain, the farmer, and Abel, the shepherd; the eternal struggle between a materialist, a man obsessed by property, and his idealistic or star-gazing brother. In that conflict the materialist seemingly always wins, only to be vanquished in the end. Manuel, the Cain of the story, is an owner of property; Leandro, the Abel of the novel, is a thoughtful man of generous impulses.

Upheavals

In stark realism modern writers reveal some of the upheavals going on in human society. It is well to get into this kind of thinking in order to illustrate to those whom we teach how Christ "turned the world upside down." For instance the story of Jacob Wassermann's novel *The World's Illusion* is typical of this kind of thinking. The main character, Christian Wahnschaffe, is the rather eccentric son of an industrial baron. The young man flings aside his wealth and position and identifies himself with the scum of the world. He protects outcasts of society. He stalks and leads to confession a murderer and then turns him loose. The key to his outlook upon life is found in the words to his father as he leaves him, "The guilt that arises from what men do is small and scarcely comparable to the guilt that arises from what they fail to do." Those that are privileged hardly ever consider the underprivileged is the indictment made here. As an illustration of that verse in James, "To him that knoweth to do good and doeth it not, to him it is sin," this story is very fitting.

It is rather interesting to observe the upheavals that the Great War brought in literature. Formerly the war stories glorified strife in its various aspects, but today the ugly, startling realism is expressed. Just take the cool irony of a title like *All Quiet On the Western Front* by Remarque. It tells simply of a generation of men, who though they may have survived the shells, were destroyed by the war. He who has read that book will never forget the awful picture of the shell-shocked and unnerved soldier, of the gruesomeness of wounded horses running over the battlefield. Or who can forget Fritz von Unruh's book *Way of Sacrifice* in which with scathing sarcasm the war is compared to a fight between "crickets, beetles, and sundry

*Indianapolis, Indiana.

other insects against the ants." In the upheaval of thinking about war, these and other books record the thoughts of men in an unmistakable manner.

That there is a feeling of inspiration and a real conviction back of the independence of our day is fittingly put into words by Vachel Lindsay in his short poem, "A Christ Child Book."

> And to my own tunes I crooned to the book,
> Let no man bring their tunes to twist them.
> Words from my own especial heart,
> I hear them yet, I cannot resist them.

How typical that is of this age which is attempting to express itself. Can we as teachers appreciate this self-expression in our pupils, who are but children of their times?

The Rocking, Swaying Uncertainties

Naturally this tendency for self-expression reveals on the other hand a form of uncertainty that has not found itself as yet. Think for instance of these words of Alter Brody in "Searchlights."

> Tingling shafts of light,
> Like gigantic staffs
> Brandished by blind, invisible hands,
> Cross and recross each other in the sky,
> Frantically—
> Groping among the stars—stubbing themselves against the bloated clouds—
> Tapping desperately for a sure foothold
> In the fluctuating mists.
> Calm-eyes and inaccessible,
> The stars peer through the blue fissures of the sky,
> Unperturbed among the panic of the scurrying beams;
> Twinkling with cold, acrid merriment.

Note that uncertainty "tapping desperately for a sure foothold!"

This uncertainty in life Eugene O'Neill portrays in his drama *Beyond the Horizon.* Here we find two brothers, Robert and Andrew Mayo, attempting to find themselves. Robert has artistic inclinations and wishes to travel, while Andrew is a practical farmer and would rather stay at home. However, through their love for the same girl, whom Robert wins, they try to change their attitudes toward life. Robert tries to work the farm and becomes miserable. Andrew goes to sea, travels, and loses his character. Robert, dying of tuberculosis, says to his brother: "You are the deepest failure of all. You spent your years running away from yourself. You used to be a creator when you loved the farm. You and your life were in harmonious partnership. And now—only through contact with suffering will you awaken." There are many boys and girls in this same situation and the wise teacher can do much to help them in their uncertainties by giving them deep and fundamental principles. Gerhart Hauptmann, the great German dramatist, takes a somewhat similar theme in *The Sunken Bell* and beautifully, although not always ethically, tries to show how Heinrich is groping amidst the uncertainties of life to fulfill the higher ambitions of his soul and manufacture an ideal and a perfect bell.

There is nothing in life that escapes questionings of any kind by the writers of today. With keen minds they penetrate beneath the surface of any and all problems and perplexities and make possible suggestions at a solution. There is a very decided protest against mere sham and mere custom that will have to be heeded.

Vachel Lindsay, for instance, fights against the small and petty spirit of our day in "The Virginians Are Coming Again."

> Babbitt, your tribe is passing away,
> This is the end of your infamous day,
> The Virginians are coming.
> With your little safety-vault boxes,
> With your faces like geese and foxes,
> You,
> Shortlegged, shortarmed, shortminded men,
> Your shortsighted days are over. . . .
> Your habits of strutting through clover,
> Your movie-things, killing off soul and dreams,
> Your magazines drying up healing streams,
> You shysters, ruining progress and glory,
> Babbitt, your story is passing away,
> The Virginians are coming again. . . .
> Babbitt sold Judas, Babbitt sold Christ.
> Babbitt sold everything under the sun.

Lew Sarett, that lover of the wild and the woods and natural things, chastises the greedy and money-loving modern as follows in "Requiem for a Modern Croesus."

> To him the moon was a silver dollar spun
> Into the sky by some mysterious hand; the sun
> Was a gleaming, golden coin—
> His to purloin;
> The freeshly-minted stars were dimes of delight
> Flung out upon the counter of the night.
> In golden room he lies
> With pennies on his eyes.

Yet Idealism

Yet through all these cleavages and upheavals there runs the golden thread of idealism. Alfred Kreymborg puts this well in "Idealism."

> Brother Tree;
> Why do you reach and reach?
> Do you dream some day to touch the sky?
> Brother Stream;
> Why do you run and run?
> Do you dream some day to fill the sea?
> Brother Bird;
> Why do you sing and sing?
> Do you dream?
> Young man;
> Why do you talk and talk?

Or who can miss the import of Vachel Lindsay's "Every Soul Is a Circus."

> For every soul is a circus,
> And every mind is a tent,
> And every heart is a sawdust ring
> Where the circling race is spent.
> And the lake-storms and breezes
> Are but nest to save the brave
> And the planets are trapezes
> High, high above the grave....
> And Jenny Lind sings at shrill noon
> Sweetly above the town;
> "Go find the wonders of the star
> And bring the wonders down."

It is this idealism that must inspire any molder of human character. I believe that Johan Bojer, one of the greatest novelists of our day, has put it well in his story *The New Temple.* Louise and Lorentz had been brought up carefully by the rich old grandaunt, as they had been taken away from their parents, who were very poor. Louise is a fine business manager, Lorentz a somewhat different type. At college he leans toward communism. But when an estate is left to him, he quickly turns from this tendency and travels and studies. Problems trouble him and he brings these before his poverty-stricken and yet wise father, who tells him about the new temple that is to

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Making the Workers' Conference Worth While

By C. W. Ricksecker*

EDUCATION has its surveyors; business employs its efficiency experts; the home and community feel the influence of scientifically trained welfare workers; t only recently has an attempt been made to apply asures of diagnosis and a remedial program to the ac- ties of the church school.

n secular education during the past few years much phasis has been placed upon check lists as a means of iving at definiteness. In the commercial and social ds also, this device has been receiving much consider- on. That it may, therefore, be of value in church school rk, is admitted, particularly when applied to the ad- nistration of details such as arise in connection with a neral workers' conference.

To make such a gathering professional, it is necessary t those in charge have a clear conception of its aims and ocedures, so that no time is wasted, and every worker esent may realize that he has profited by his attendance. e background, the preparation, and the follow-up have much to do with success in this line as conducting the etings themselves.

The following check list is based upon such a fourfold vision of principles and duties. Any church school su- rintendent or director of religious education who wishes use this guide may paste it parallel to a vertically ruled eet with dated columns and check each item as it is ad- inistered over a period of many conferences. To some hools the order of steps may have significance.

I. Creating the Proper Background

1. Furnish to all members of the church as much definite ormation about the church school's program and personnel is possible, by the use of the calendar and other bulletins.——

2. Make it known generally that announcements, propa- nda, and trivial routine need be reduced to a minimum, have no place at all in a worker's conference. ——

3. Take up all necessary details on curriculum with the ducation Committee in advance, and reserve only the sig- icant points of the committee's work for the conference.——

4. Have the Education Committee prior to the meeting prove and as far as possible assign to their positions the gular and substitute teachers and the appointive officers.——

5. Nominate the elective officers through a nominating mmittee of a year's tenure, to economize time at meetings.——

6. Let a special committee set up an itemized budget of pected receipts and proposed expenditures at the begin- ng of each church school year. ——

7. Authorize the cabinet, composed of such officials as the perintendent, the director, the treasurer, and secretary to ss on minor matters of routine and administration. ——

8. Let the superintendent be empowered to approve all lls and business matters that fall within the limits of the mized budget or within the scope of definite precedent. ——

9. Calendar the regular meetings for the year to avoid nflicting appointments. ——

10. Have a set-up for the year showing which meetings ll be supper meetings, and of these which will be gratis workers. ——

11. Mimeograph a directory of all church and church school officers and workers giving their official capacity, the room or department in which they function, residence, and phone number. ——

12. Make available a bibliography of books, magazines, and church school standards helpful to workers and accessible at the church or city library. ——

13. Have files of materials available for special days as Rally Day, Christmas, Easter, Children's Day, Mothers' Day.——

14. Mimeograph for all, such helps as the school's constitution, code of ethics, curriculum materials for teachers by grades and the correlated program of the church. ——

15. Make a blue print of the church and school organization to show lines of authority and to make graphic the placement of personnel. ——

16. Consider the pastor an ex-officio member of all committees and to be heard at all conferences that the church school program may correlate properly. ——

II. Preparing Efficiently for the Workers' Conference

1. Discuss with the Education Committee the details of the conference. ——

2. Select long enough in advance the committee to serve the supper, if there is to be one. Select the menu and decide on the cost. ——

3. Choose the guest speaker, and topic, if there is to be an address. ——

4. Plan with the custodian that the plant will be in readiness, open on time, properly heated and ventilated, with blackboard, song books, and other desired equipment in place. ——

5. Assign to leaders the duties each is to perform. ——

6. Give publicity to the conference in the church calendar on the two Sundays preceding the conference. ——

7. Give publicity through the daily press, if possible, on the day preceding the conference, incidentally advertising religious education and those who participate. ——

8. Send to teachers and officers in advance of the conference the program announcement with the time allotment, and a list of problems to be discussed at the conference, inviting participation. ——

9. Send reservation slips to every worker through the church school post office the Sunday before the meeting, to secure the names of those who will attend the supper, those who will come for the program before or after, and those who will be absent. ——

10. Instruct department heads on the Sunday preceding to boost attendance at the conference. ——

11. Plan a follow-up by department or division heads, church staff, superintendent or director, of telephoning to all those who have indicated they will not attend. ——

12. Ask the treasurer to have necessary change with him when the suppers are pay, and agree with him at what time the fees are to be collected. ——

13. Encourage in advance prompt attendance on the part of those participating in the early part of the conference, as the pianist, leaders in devotions, singing, stunts, and entertainment. ——

14. If departmental meetings precede or follow the general conference, these need to be planned definitely by supervisor or superintendent. ——

(Continued on page 45)

*Westminster Presbyterian Church, Youngstown, Ohio.

Suggestions for Building Worship Programs

PRIMARY DEPARTMENT WORSHIP SUGGESTIONS FOR FEBRUARY

*By Elsie G. Rodgers**

The Leader's Purpose

In thinking together in preparation for January, we suggested that our purpose for the first three months of the year might be: To foster in primary children a deepening consciousness of joyous, loving relationship with God and Jesus, manifested in willing obedience and cooperation.

January, just following Christmas, seemed a fitting time to seek to deepen, through worship, the consciousness of Jesus, the friend of children and grown people. And the worship thoughts and materials were selected in relation to the learning experiences of the primary groups using Westminster Departmental Graded Materials, which had as their theme, "Jesus Showing God's Love."

During this month of February, as we agreed, we turn to the Closely Graded Church School Courses (Graded Press) for themes and materials. The first grade children we find are concerned with "learning and practicing Jesus's way," through the practice of dependability, courtesy, and hospitality to guests. The second grade children are engaged in a Home Helper project, and are thinking especially of helping through doing errands, showing love at home, and avoiding quarrels. The third grade children, in their "learning to live as God's children," are facing this month the problems of telling the truth, doing hard things bravely, and building strong bodies.

During February, then, we may guide these children through worship to a clearer consciousness of Jesus, our Teacher-Friend, who helps children, if they ask him, to learn to live as God's children. Either the first grade theme, "Learning and practicing Jesus' way," or the third grade theme, "Learning to Live as God's Children," would be an appropriate worship thought for the month, with weekly emphasis, perhaps, on:

"Being dependable"
"Showing love to all"
"Being true"
"Doing hard things bravely"

February brings Valentine's Day and the birthday anniversaries of our two great heroes, Lincoln and Washington. The public school will utilize all these occasions for special emphasis—the children will make Valentines and vie with each other in telling of the number and gorgeousness of those they receive; they will participate in patriotic exercises which will, in most cases, give the children a thrilling feeling as they look at the flag and sing the patriotic songs.

It is the opportunity and responsibility of the church school to give to these events spiritual meaning, and interpret them in terms of the children's own experience. St. Valentine showed love to all through simple deeds of loving helpfulness; Washington and Lincoln were true to their country and their countrymen and, because they faced hard tasks bravely and carried them through, we call them true patriots.

Suggested Program for First Week in February

THEME FOR THE MONTH: *Learning and Practising Jesus's way*

WORSHIP THOUGHT FOR TODAY: *Being Dependable*

As the children arrive, they will probably enter upon some activity, if centers of interest are provided as suggested last month. One center may be pictures of children helping at home or in school or in the community; pictures of children observing traffic laws or other rules for their health or safety; pictures of Jesus helping in the carpenter shop and helping other people after he became a man, which will stimulate thought. An interest center for second grade children may be a table on which are materials for making posters or drawing pictures of dependable children, as the result of their class study last week. On the book table, other children will find stories of people who could be depended upon for helpfulness or kindness or truth-telling.

THE WORSHIP SERVICE

When the piano calls and the children take their places, the worship service may begin with

A PRELUDE: "Reverence," *Songs for Little People.* Then the pianist may play

"THE CHURCH," *Songs for Little People*, as the leader quietly repeats:

> The quiet Sabbath morn is here,
> And pealing forth so loud and clear,
> The chimes of church bells reach the ear,
> Ding! Dong! Ding!

"Shall we sing about the bells?"

A PRAYER may follow—either repeated or sung:

> Father in heaven, bless thy little children,
> Gathered before thee on this, thy holy day.
> For the morning sunshine, for the day, we thank thee,
> Oh sun of love, shine in our hearts today.
> —*Songs for Little People. No. 1, verse 1.*

The leader may then suggest the

WORSHIP THOUGHT:

She may say, "In all our class groups, we are trying to discover the very best ways in which we can live as God's children. What ways have the first grade children found; the second grade; the third? It is hard sometimes to do the things we should. Sometimes we forget. Then everyone is disappointed, for no one is sure that we can be depended upon. Do you think we could learn to be dependable?" (Here let the children comment freely.) Perhaps, someone will suggest the song which tells about Jesus when he was a boy and all may sing

"WHEN JESUS WAS A LITTLE LAD"

The group may recall the verse which tells how Jesus grew. "And Jesus grew in wisdom and stature and in favor with God and men." Then the leader may tell a

STORY: "How Timothy Found the Place," *Primary Worship Guide, Perkins* (Pilgrim Press), which may suggest to the children that the Heavenly Father will help us to be dependable if we ask him and so may follow

A PRAYER asking God to help them to understand and do the things which they agree to do, so that they may learn to be dependable. The service may close with

THE OFFERING, made without announcement and followed by the

OFFERING RESPONSE:

> Since my Heavenly Father gives me everything,
> Lovingly and gladly now my gift I bring.

Materials for Other Weeks of the Month

PICTURES: Lesson Pictures from Primary Picture Sets

SCRIPTURE VERSES

"Be ye kind."
"God is love."
"Forget not to show love to strangers."
"Love one another."
"Even a child maketh himself known by his doings."
"Children, obey your parents—for this is right."
"Honor thy father and thy mother."
"Be strong and of good courage."
"What time I am afraid, I will put my trust in thee."

SONGS:

From *Songs and Play for Children*, Pilgrim Press.
"Useful in the Family."
"One Lovely Rule"
"God is my Helper."
"Faithful and Steady"

From *Songs for Little People* Pilgrim Press.
"Morning Praise"
"How Strong and Sweet My Father's Care"
"God is Love"

STORIES:

"St. Valentine and the Pigeon," Story Folder, Grade 1, Session 20
"The Valentine Box," and "What Bradley Owed," Teacher's Text, Grade 2, Session 19
"Little Maid Hildegarde," *The Story Teller*, Lindsay, Milton Bradley Co.
"The Broken Flower Pot," *Primary Worship Guide*, Perkins, Pilgrim Press.

*Associate Director of Children's Work, Board of Christian Education, Presbyterian Church, U. S. A., Philadelphia, Pa.

JUNIOR WORSHIP PROGRAMS FOR FEBRUARY

*By Lillian E. Reed**

The theme for the month is "Christian Citizenship." On the first Sunday emphasis may be placed on the *child* as a *Christian citizen* in the home, school, church, and on the playground. He will become an adult Christian citizen by forming the habit of meeting his life-situations and problems in a Christian way.

Decorations for *first Sunday*—a picture of "The Boy Jesus" by Hoffman, with an American flag on the left side and the Christian flag on the right side.

The *second Sunday*—Abraham Lincoln may be presented as a Christian citizen. Decoration—add the picture of Lincoln, placing it to the left of the American flag.

The *third Sunday*—St. Valentine.

The *fourth Sunday*—George Washington. Decoration—add the picture of "Washington

* Superintendent of Children's Division, Pennsylvania State Sabbath School Association, Philadelphia.

alley Forge" (Washington kneeling in r). Place the picture to the right of Christian flag.

is program will only serve its purpose aids the boys and girls to discover a true greatness is not associated with but with the everyday problems and iences. True greatness and Christian nship are very closely related. They d upon one's attitude to God and to s.

e hymns, call to worship, and responses d be known by the children before they used in a worship service. This ma- should be studied weeks in advance. nments for the children must be made nough in advance to assure good prep- on. (In Canada, National Christian ers may be used in place of Lincoln Washington.)

February 7

ME: *The Child As a Christian Citizen.*

LUDE: "Sabbath Bells" by LeCoupey

L TO WORSHIP:

ader: Let us worship God with clean hands.
sponse: Help us, our God, to keep our hands lean for Christian service.
ader: Let us worship God with a pure life.
sponse: Our Father help us to shun all that is harmful to our minds, our bodies and our soul.
ader: Let us worship God with our talents.
sponse: O Lord, help us to develop our talents nd use them to honor thee.

IN: "Lord and Saviour, True and Kind"

YER: Expression of gratitude for Chris- an citizens and for an awakening of a esire, in the hearts of boys and girls to e Christian citizens, in the home, school, urch, and on the playground.

rayer Response (by junior choir or de- partment):

Hear our prayer, O Lord;
Hear our prayer, O Lord,
Hear our prayer, O Lord,
And grant us thy peace.

MN: "God Help Us Love Our City" (See ccompanying music. The words town or illage may be substituted.)

ERING: "Taken by ushers as in a church ervice, while quiet music is played.

)ffering Response:

Bless thou the gifts our hands have brought;
Bless thou the work our hearts have planned;
Ours is the faith, the will, the thought
The rest, O God, is in thy hand. Amen.

LOWSHIP PERIOD

DY PERIOD

February 14

EME: *Abraham Lincoln As a Christian Citizen*

ELUDE: "Allegro" (Arr. from Mendels- ohn's "Songs Without Words")

LL TO WORSHIP: Same as first Sunday

MN: "Dear Lord, We Give Our Youth to Thee"

ADER: Present and comment on—

"The Faith of Abraham Lincoln"

believe in God, the Almighty Ruler of nations, our at and good and merciful Maker, our Father in ven, who notes the fall of a sparrow, and numbers hairs of our heads.
believe in his eternal truth and justice.
recognize the sublime truth announced in the Holy iptures and proved by all history that those na- s only are blest whose God is the Lord.
believe that it is the duty of nations as well as men to own their dependence upon the over-ruling ver of God, and to invoke the influence of his ly Spirit; to confess their sins and transgressions humble sorrow, yet with assured hope that genuine ntance will lead to mercy and pardon.
believe that it is meet and right to recognize and fess the presence of the Almighty Father equally our triumphs and in those sorrows which we may ly fear are the punishment inflicted upon us for presumptuous sins to the needful end of our ref- ation.
believe that the Bible is the best gift which God ever given to men. All the good from the Saviour of the world is communicated to us through this book.
I believe the will of God prevails. Without him all human reliance is vain. Without the assistance of that Divine Being, I cannot succeed. With that assistance I cannot fail.
Being a humble instrument in the hands of our heavenly Father, I desire that all my words and acts may be according to his will; and that it may be so, I give thanks to the Almighty, and seek his aid.
I have a solemn oath registered in heaven to finish the work I am in, in full view of my responsibility to God, with malice toward none; with charity for all; with firmness in the right as God gives me to see the right. Commending those who love me to his care, as I hope in their prayers they will commend me, I look through the help of God to a joyous meeting with many loved ones gone before.

—William E. Barton in *The Soul of Abraham Lincoln.*

PRAYER

Prayer Response (junior choir or department):

Hear our prayer, O Lord;
Hear our prayer, O Lord,
Hear our prayer, O Lord,
And grant us thy peace.

HYMN: "The Fathers Built This City" (Note: the words town or village may be substituted.)

OFFERING: Taken by ushers while quiet music is played.

Offering Response: Same as first Sunday.

FELLOWSHIP PERIOD

STUDY PERIOD

SALUTE TO THE AMERICAN FLAG:

I pledge allegiance to the flag of the United States (or Dominion of Canada) and to the Republic (Empire) for which it stands, one nation indivisible with liberty and justice for all.

SALUTE TO THE CHRISTIAN FLAG:

I pledge allegiance to the Christian flag, and to the Savior for whose kingdom it stands; one brotherhood uniting all mankind in service and love.

February 21

PRELUDE: "Adagio" from "Sonata in F," Beethoven

CALL TO WORSHIP: Same as first Sunday.

HYMN: "For the Beauty of the Earth," stanzas 1, 3, 4.

STORY: "St. Valentine"

In the long ago there lived a good man whose name was Valentine. He loved God and wanted to give his life in Christian service. He lived in the days when people thought it was necessary for those who would become the most devoted followers of Jesus to draw apart from the regular activities of life and go to live in seclusion. These places of seclusion were called monasteries and those who entered were called hermits or monks.

Valentine discovered the other monks were able to do some wonderful things. One painted beautiful pictures. Another had a wonderful voice and charmed all who heard him sing. Still another was able to carve life-like images of Jesus and his disciples. Others made copies of the Scriptures by hand in beautiful print. Others were able to weave beautiful tapestries. Some could preach wonderful sermons. Others seemed especially fitted to cheer the sick. Valentine became much disturbed because he felt he was not fitted to do any of these things. He often wondered just what service he could render to God and how he could show his love and gratitude to Christ.

One day Valentine was depressed because there seemed to be nothing he could do to express his love and gratitude. He said, "If I were an artist, I could paint beautiful pictures, but I can't. If I were a musician, I could play or sing, but I can't. I can't even preach great sermons. So," he said "I will go into the garden and do my regular round of work. It is all I can do." He went into the garden, but he just sat and dreamed of the wonderful things he would like to do. Then he heard a child's voice and turning he saw a little child, who was asking if she might have a flower. Valentine arose and gave her a flower. A few days later the little girl returned and again found Valentine sitting in the garden, and she told him she had taken the flower to a sick boy and it had cheered him and made him so happy. She asked if she might have another flower. Valentine arose to give her a flower, and then he discovered many of his flowers were drooping for want of water and care. He sought the best flowers he could find and gave them to the child. Then he said, "I can't do anything great, but I can keep my garden beautiful and if my flowers bring happiness, I will raise the most beautiful flowers that ever grew. I will give them to the sick, shut-ins, the poor, the lonely." No longer did Valentine sit in his garden feeling there was nothing he could do, but he worked faithfully to make his flowers grow.

Valentine carried his beautiful flowers to the sick, sad, shut-ins, and the lonely. He brought cheer wherever he went for he tried to help the people to love God and to do right. He continued his good works until he became an old man.

When Valentine died, people missed his loving deeds and in commemoration of him, they began to send flowers to the sick, the shut-ins, the sad, and lonely ones. People began to think of him as a saint, and after a time he was called St. Valentine.

This custom spread to other countries. In some places flowers were very scarce in February, so the people began using pictures of flowers; and later to carry the idea that it was a service of love, hearts were added.

PRAYER: For the privilege of service and friendship.

Prayer Response: Same as first Sunday.

OFFERING: Taken by ushers while quiet music is played.

Offering Response: Same as first Sunday.

HYMN: "O Master of the Loving Heart"
(Tune: Serenity)

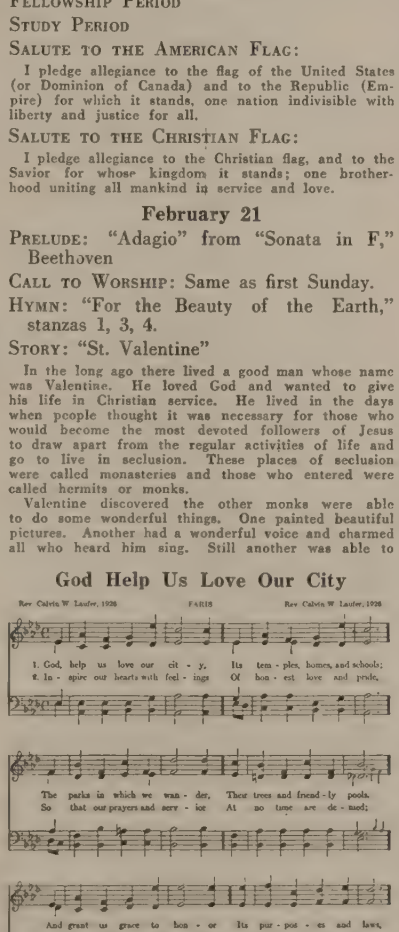
O Master of the loving heart,
The Friend of all in need,
We pray that we may be like thee
In thought and word and deed.

Thy days were full of kingly acts
Thy speech was true and plain;
And no one ever sought thee, Lord,
Who came to thee in vain.

Thy face was warm with sympathy,
Thy hand God's strength revealed;
Who saw thy face, or felt thy touch
Were comforted and healed.

O grant us hearts like thine, dear Lord,
So joyous, true and free,
That all thy children everywhere
Be drawn by us to thee. Amen.

C. W. LAUFER From *The Junior Church School Hymnal.*

God Help Us Love Our City

Rev. Calvin W. Laufer, 1926
PARIS
Rev. Calvin W. Laufer, 1926
1. God, help us love our cit - y, Its tem - ples, homes, and schools;
2. In - spire our hearts with feel - ings Of hon - est love and pride,
The parks in which we wan - der, Their trees and friend - ly pools.
So that our prayers and serv - ice At no time are de - nied;
And grant us grace to hon - or Its pur - pos - es and laws,
But, mov - ing on and up - ward In paths our fa - thers trod,
Its star - ring dreams of jus - tice For ev - ery wor - thy cause.
At length there shall be build - ed A cit - y un - to God. A - MEN

—Copyright, 1927, by C. W. Laufer.
From *The Junior Church School Hymnal.*

FELLOWSHIP PERIOD

STUDY PERIOD

February 28

PRELUDE: "Andante" from "Sonata in G," Beethoven.

CALL TO WORSHIP: Same as first Sunday.

HYMN: "We Come with Songs of Gladness"

(Call attention to the picture of Washington at prayer and suggest his greatness was not associated with war but with the way he met the problems of everyday living and his dependence upon God.)

LEADER: Present the "Sayings of Washington"

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports.

Speak not evil of the absent, it is unjust.
It is better to be alone than in bad company.
Let your hand give in proportion to your purse.
It is our duty to make the best of our misfortunes.
True religion affords government its surest support.

A good moral character is the finest essential in a man.

I hate deception even where the imagination only is concerned.

It is a maxim with me not to ask what, under similar circumstances, I would not grant.

Would to God the harmony of nations were an object that lay nearest to the hearts of sovereigns.

(Emphasize the spirit of world friendship as is manifested in his statement: "Would to God the harmony of nations were an object that lay nearest to the heart of sovereigns." Continue working out the friendship project during the study period.)

PRAYER: For peace between individuals and between nations.

Prayer Response: Same as first Sunday.

HYMN: "In Christ There is no East or West"

OFFERING: Taken by ushers while quiet music is played.

Offering Response: Same as first Sunday.

FELLOWSHIP PERIOD

STUDY PERIOD

SALUTE TO AMERICAN FLAG: Same as second Sunday.

SALUTE TO CHRISTIAN FLAG: Same as second Sunday.

FEBRUARY SUGGESTIONS FOR LEADERS OF YOUTH

*Dr. and Mrs. J. Ruskin Howe**

The theme for the month of February is "Worship and Prayer." Local worship committees will want to vary the programs freely by the use of helpful materials familiar to themselves as well as with the supplementary materials suggested at the close of each program. It is particularly urged that wherever the hymns suggested are so unfamiliar to local groups as to interfere with their effective use in worship, they should be exchanged for familiar hymns of similar nature.

The services here presented have been prepared with particular attention to the needs of the seniors and young people, and may readily be adapted for intermediate use by local leaders or committees. The weekly emphases, under the main theme for the month, are as follows:

First Sunday: *Worshiping God through Praise.*

Second Sunday: *Meeting and Worshiping God in Our Hearts.*

Third Sunday: *Worshiping God Through the Man of Galilee.*

Fourth Sunday: *The Constant Presence.*

February 7

THEME: *Worshiping God Through Praise*

PRELUDE: "When Morning Gilds the Skies"

PREPARATION FOR WORSHIP:

Leader: Lift up your hearts.
Response: We lift them up unto the Lord.
Leader: O Lord, open our lips;
Response: And our mouth shall show forth thy praise.
Leader: Praise ye the Lord.
Response: The Lord's name be praised.

HYMN OF PRAISE: "Praise the Lord, Ye Heavens Adore Him" or "O Worship the King, All Glorious Above."

LEADER'S MESSAGE:

Away back in the misty distance, out of the dim ages of the past, groping their way through darkness and fog, stumbling, losing the direction, but endlessly pushing on toward the light, an innumerable host appears.

It is the people of the ages, seeking for God. They do not know that they are searching for God; they think that they seek only for food and shelter and clothes and rest. So they kill and eat and build and weave and lie down at the day's end to sleep. But something will not let them stop; always something urges them up and on until they shall find what they seek. So it has been through all the ages, among all the races and nations of all lands.

And so it is with us today.

"For this is life . . . to know . . . God."

—From *The Girls' Everyday Book*, published by The Womans Press.

UNISON SCRIPTURE READING: I Chronicles 16:23-27

QUARTET: "Spirit of God, Descend upon My Heart" or "O Gracious Father of Mankind"

PRAYER:

Almighty God, we thank thee that thou art our Father, and that thou lovest us as though thou hadst no other children; we adore thee for the beautiful world in which thou hast placed us; for trees and birds and flowers and sky; for friends and music and books and all the ten thousand mercies that crown our lives. We thank thee, too, for hard tasks and severe disciplines, for everything that is intended to make us strong and brave and true. Thou art the Lord of the day and of the night also. Give us grace to trust thee and to believe in thy fatherly solicitude at all times. May the goodness lead us to repentance and to joyous, unselfish living, and may we so improve our opportunities for service that we shall make others think of Him who went about doing good and trusted in his Father with a perfect trust. Amen.

DILLON BRONSON

HYMN: "Love Divine, All Love Excelling" (stanza 3).

Adaptions for Intermediates

SOLO: "A Song of God" from *Singing Pathways* by Dickie, to replace quartet suggested for older young people.

STORY: "Growing Toward God" by Margaret Eggleston found in *Stories for Special Days* may be worked into the program with good results.

Additional Material

"Te Deum Laudamus" from *The New Hymnal for American Youth*, p. 292.

February 14

THEME: *Meeting and Worshiping God in Our Hearts*

VIOLIN PRELUDE: "Holy Spirit, Truth Divine"

OPENING SENTENCE:

May we throw open the gates of our heart and keep open house this day.

"Open wide the windows of our spirits, and fill us full of light; Open wide the door of our hearts that we may receive and entertain Thee with all our power of adoration and love." Amen.

A MOMENT OF SILENCE

HYMN: "Gracious Spirit, Dwell with Me"

THOUGHTS ON SILENCE:

If the chosen soul could never be alone
In deep mid-silence, open-doored to God,
No greatness ever had been dreamed or done;
Among dull hearts a prophet never grew;
The nurse of full-grown souls is solitude.

LOWELL

It is in the searching silence of the soul's deep communion with God that the spirit of man takes on his likeness. For prayer is not imploring God for *things*. Prayer is the low-toned converse of a soul with God, wherein the grace and beauty of that great Eternal Spirit steals through our deepest nature. With peace and stillness and yet with vibrant energy the Great Companionship is sealed anew and from that tryst our hearts come forth courageous for the battle of the day. Then let us tarry, grateful, in the presence of the Friend. And as the Lord of Life grew beautiful and strong because he knelt in prayer so may we by that self-same Friendship find our lives more rich and beautiful and true.

"Be still, and know that I am God."

A MOMENT OF SILENCE

GOD'S WORD: Psalm 62:1-7

PRAYER THOUGHT:

Seek God through the inner call of your own heart, responding to the influence of his Son, through whom he speaks to us. It is thus we can meet the Master who waits in the quiet to fill us with new courage and zeal for the tasks of the day.

PRAYER:

O God, and Father, thou art here. We need not seek thee, for thou art seeking us, and we are ever in thy presence. May we be in such an attitude of soul that we may know that thou art near; that thou art within us; that thou art ever guiding us. O God, save us from the tumult and the wild mad rush of this modern life of ours. May we take time to be alone with thee. May we covet the great silences of the soul, and hear thy word, "Be still and know, in the secret chamber of thy being, that I am God!" Do thou breathe upon us, gracious God, thy Spirit this day, and may every act and thought of the day be as worship unto thee, and for the glory of thy name. For his sake. Amen.

WILBUR P. THIRKIELD

A MOMENT OF SILENCE

DEVOTIONAL HYMN: "Dear Lord and Father of Mankind"

Adaptions for Intermediates

PICTURES: "The Soul's Awakening" by Sant. In this picture "The Soul's Awakening" by Sant we see a lovely young woman who has been giving herself to a period of devotion with the great Guide Book of Life. From it and from its message and from the quiet of the hour she has caught a real vision of life and of her place in it. The expression of her face the glow of her eye, the uplift of her head show a spirit of inner radiance. She has caught the spirit of the Christ.

"They have burned to Thee many tapers in many temples:
I burn to Thee the taper of my heart.
They have sought Thee at many altars, they have carried lights to find Thee:
I find Thee in the white fire of my heart."

JESSE E. SAMPTER

"The Dwelling Place" by Angela Morgan found on p. 25 in *The Girl's Everyday Book.*

Additional Materials

"Fare not abroad, O Soul, to win
Man's friendly smile or favoring nod;
Be still, be strong, and seek within
The Comradeship of God."

CONNOLLY

"Lord,
We thank thee for thine inward voice,
Which ever and again calleth us away from the clamor and dusty strife of this life
Into the cool, quiet groves of eternity.
We thank thee that close around us,
Ever pressing in upon our dim brains,
Is thine eternal world, full peace and joy.

We thank thee that a hundred times a day
We may take refuge therein,
Feel thy cool fingers soothing our fevered foreheads,
Look steadily into thy quiet eyes,
Drink into our souls from the gaze
The strength and peace of eternity."

From *A Book of Prayers Written for Use in an Indian College*, Hoyland.

"A wretched thing it were, to have our heart
Like a thronged highway or a populous street,
Where every idle thought has leave to meet,
Pause, or pass on as in an open mart;
Or like some road-side pool, which no nice art
Has guarded that the cattle may not beat
And foul it with a mulitiude of feet,
Till of the heavens it can give back no part.
But keep thou thine a holy solitude,
For He who would walk there, would walk alone;
He who would drink there, must be first endued
With single right to call that stream his own;
Keep thou thine heart, close fastened, unrevealed,
A fenced garden, and a fountain sealed."

RICHARD CHENEVIX TRENCH

"Vestigia" by Bliss Carmen in *Quotable Poems*, Vol. I.

"A Silent Te Deum" in the "Later Te Deums" by John Oxenham.

The "February Suggestions for Leaders of Youth" in the January, 1930, issue of the *International Journal* offer further suggestions.

February 21

THEME: *Worshiping God Through the Man of Galilee*

PRELUDE: "Draw Thou My Soul, O Christ"

OPENING THOUGHT: Jesus said, "Even as the Father hath loved me, I also have loved you; abide ye in my love."

HYMN: "I've Found A Friend, O Such A Friend"

LEADER'S THOUGHTS:

Certain Greeks one day in old Jerusalem came saying to the leaders of the Jews, "Sirs, we would see Jesus." That is the deepest need of human lives today. For down across the centuries has come that Radiant Galilean, the one matchless Life in whom man sees revealed the very heart and loving care of

*Dayton, Ohio. Dr. Howe is professor of Systematic Theology and English Bible, Bonebrake Theological Seminary.

Two thousand years have come and gone and
hat ageless figure of the Christ looms against
rk horizon of man's need, the beacon of our
nd victory. Critics may scorn our faulty lives,
y against some failure of the church but that
ly mean "You are not like your Lord." Still
old the plaintive words will come, "Sirs, we
see Jesus."

SHIP IN SONG, SCRIPTURE, AND POETRY:

mn: "We Would See Jesus" (Have the entire hymn played through quietly, hen sing stanza one.

ader: "In Galilee"

in youthful grace and radiant
n spirit forces, all imparadised
divine compassion, down the slant
these remembering hills he came, the Christ.

d not the glowing lilies of the field
h keener splendor mark his footprints yet?
of the gentle feet whose passing healed
blight from Tabor unto Olivet?

KATHERINE LEE BATES

ymn: "We Would See Jesus," second stanza.

eader: And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him: and he opened his mouth and taught them.

ymn: "We Would See Jesus," third stanza.

eader:

I cannot think or reason,
I only know he came
With hands and feet of healing
And wild heart all aflame.
With eyes that dimmed and softened
At all the things he saw,
And in his pillared singing
I read the marching law.

WILLARD WATTLES

ymn: "We Would See Jesus," fourth stanza.

eader: "Come ye after me and I will make you fishers of men."

I heard him call,
"Come follow"—that was all.
My gold grew dim,
My heart went after Him.
I rose and followed—that was all.
Who would not follow
If he heard Him call?

lymn: "We Would See Jesus," stanza five.

Reader: Master, Christ, may we hear thee call.

MMITMENT HYMN: "Draw Thou My Soul, O Christ."

AYER OF DEDICATION

Adaptations for Intermediates

The commitment hymn should be "Just I am, Thine Own to Be."

The hymn "We Would See Jesus" may used without interpretation, introducing following story as a part of the service.

"The Two Secrets"

nce upon a time there was a little lad who lived ng the hills of Palestine, not far from a beautiful which nestled like a great sparkling blue sapphire med about with purple hills. The little lad loved out-of-doors, and spent most of his spare time ting acquainted with the growing things—lilies and s and grain-fields, sparrows and foxes and little y sheep. And everything seemed to whisper a derful secret to him—but I'm not going to tell just yet what that secret was.

e loved people, too—waifs and strays, old folk little children, invalids and strangers from far-lands—in fact, all kinds of folk. And the better became acquainted with them the more sure he of one thing—that his secret would make all the erence in the world to them, if they only knew as he did.

When he was only twelve, he longed to start out and tell it everywhere, but he couldn't. There were tasks to do in the little carpenter shop, but as he worked away, day after day, among the spicy shavings of cedar and sandal-wood he used to say, "Some day I'll share my secret with all the world, and until then I'll do just the best I can in the place where I am."

At last there came a wonderful day when he knew he must start forth, sure beyond all doubt that the time had come to make his Secret known. He shared it with some fishermen beside the blue lake; he shared it with a group of eager people upon a mountain-side; he shared it with men who fared with him along the dusty roads of Palestine; and he told it over and over again in stories wherever he found groups of people who would listen.

Some people understood the secret, and it changed the world for them; some were too stupid and selfish to care; and some were so cruel and spiteful that they decided the secret should be passed along no further and they treacherously put him to death. But the great miracle of it all is this: they were utterly unable to keep the secret from being shared, for those who loved him told his message, and came to speak of him to one another as "The Friend."

And thus—the wonderful secret has come down through the long years to us, and it is this:

The Great God, who made all this beautiful world about us, cares for us infinitely more than for the lilies or the birds, for he is our Father, and each of us has a place in his plan.

And the little lad, who is known as "The Friend of all the World" revealed another secret by his beautiful life. It is this:

The measure of our worth to God and to others is according to the measure of our love and service.

—Mary S. Edgar. From *Everygirl.*

Additional Material

POEMS: "The Song of a Heathen" by Richard Watson Gilder in *Quotable Poems,* Vol I, or in *Christ in the Poetry of Today.* "The Man of Galilee" by Hildegarde Swift in *Christ in the Poetry of Today.*

HYMN: "O Son of Men," used as a duet. May be found in *American Student Hymnal.*

If available the pictures "Come Unto Me" by Copping and "Christ and the Fishermen" by Zimmerman could be hung in a prominent place.

February 28

THEME: *The Constant Presence"*

PRELUDE: "Holy Spirit, Truth Divine"

LEADER'S OPENING VERSES:

Jehovah is with you while ye are with him, and if ye seek him, he will be found in you. II Chron. 15:2.

Jesus Christ is the same yesterday and today, yea and forever. Heb. 13:8.

HYMN: "Immortal Love, Forever Full" (stanzas 1, 2, 3, 5) or "Breathe on Me, Breath of God"

POEM:

In the castle of my soul there is a little postern gate,
Where, when I enter, I am in the presence of God.
In a moment, in a turning of a thought,
I am where God is.
When I meet God there, all life gains new meaning,
Small things become great, and great things small,
Lowly and despised things are shot through with glory,
My troubles seem but the pebbles on the road,
My joys seem like everlasting hills,
All my fever is gone in the great peace of God,
And I pass through the door from Time into Eternity.

From *Secrets of Effective Living* by James Gordon Gilkey.

PICTURE: "The Presence" by Borthwick.

This is the picture of "The Presence" by Borthwick. We are looking at the interior of a beautiful house of worship. The worshipers have gathered and have gone to the altar to offer their prayers to the Master of life. But someone has stayed behind, or perhaps he is not of the regular worshipers in this house of God—he has felt a great need and has come in search of help. Do you see him kneeling? He may feel his humbleness in the presence of God, and is offering his praise. He may be expressing his thanksgiving for the blessings of life. He doubtless is very much like all of us, petitioning for great needs of body and soul, and feeling very much the need for forgiveness. Do you see the "White Presence" of the Christ? Christ is not bound to altars and creeds, even though the altar is crowded with worshipers. Whenever anyone seeks the Christ in praise, thanksgiving, petition or confession, whenever a needy soul seeks him, there he is to be with him.

I sought his love in sun and stars,
And where the wild seas roll,
I found it not. As mute I stood,
Fear over-whelmed my soul;
But when I gave to one in need,
I found the Lord of Love, indeed.

I sought his love in lore of books,
In charts of science skill;
They left me orphaned as before—
His love eluded still;
Then in despair I breathed a prayer;
The Lord of Love was standing there.

THOMAS CURTIS CLARK

(Interpretation by Mrs. Walter Hutton. From *Singing Pathways* by Mary S. Dickie. Powell and White, publishers. Used by permission.)

PRAYER:

"O thou by whom we come to God
The Life, the Truth, the Way,
The path of prayer thyself hast trod,
Lord, teach us how to pray!"

"O Lord God, in whom we live, and move, and have our being, open our eyes that we may behold thy Fatherly presence ever about us. Draw our hearts to Thee with the power of thy love. Teach us to be anxious for nothing, and when we have done what thou hast given us to do, help us, O God our Savior, to leave the issue to thy wisdom. Take from us all doubt and mistrust. Lift our thoughts up to thee in heaven, and make us to know that all things are possible to us through thy Son our redeemer." Amen.

BISHOP WESTCOTT

SCRIPTURE: The Psalmist of old sensed God's immediate presence. Hear his words. Psalm 139:1-10.

HYMN: "Spirit of God, Descend Upon My Heart"

Additional Materials

POEM: "In Thy Presence" by Archbishop Trench in *Quotable Poems,* Vol. I.

Under the ancient city of Shechem, there are said to be rivers of water flowing. But during the day one cannot hear the flowing of these buried streams. The noises of the narrow streets of the oriental city, the calling of the throngs at the bazaars and market places make it impossible.

But at night, when the sun is set, when the dew is falling, when the stars find their places above this ancient city and the clamor of street and market has died down, the rivers can be heard quite audibly.

There are buried streams of the soul. There are many voices like the hidden rivers of the ancient city. There is the voice of "Conscience" which the slightest stir in the breast can easily drown. And there are inner voices bringing tidings from the Eternal Spirit—not far from any of us—tidings which come and go unheard unless we acquire the *grace* of *being still.*

POEM: "On Entering a Chapel"

Love built this shrine; these hallowed walls uprose
To give seclusion from the hurrying throng,
From tumult of the street, complaint and wrong,
From rivalry and strife, from taunt of foes—
If foes thou hast. On silent feet come in,
Bow low in penitence. Whoe'er thou art
Thou, too, hast sinned. Uplift in prayer thy heart.
Thy Father's Blessing waiteth. Read within
This holy place, in pictured light portrayed,
The characters of worthies who, for years
Long past, still speak the message here displayed
In universal language not to fade.
Leave then thy burden, all thy cares and fears;
Faith, hope, and love are thine, for thou hast prayed.

JOHN DAVIDSON

EBRUARY SUGGESTIONS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By Elva Westbrook Edwards**

As a continuation of the theme begun in nuary, "Gaining a Deeper Understanding d Appreciation of Jesus Christ," the special me for February is "Jesus Christ Through Ages." Jesus' influence did not end with his life on earth, his spirit has lived on in the lives of all true Christians. During this month we want to show how his spirit has inspired the lives of men who have carried on in his name. Materials for worship services are suggested. For suggestions as to the order of service, see the "December Suggestions for the School with Combined Departments" in the November *Journal.*

THEME FOR FEBRUARY—*Jesus Christ Through the Ages*

CALL TO WORSHIP FOR THE MONTH:

In glad obedience to thy call
We seek thee, gracious Lord;
To know thy will, to serve thy cause,

*Research Assistant, International Council of Religious Education, Chicago, Ill.

Our eager hearts are stirred.
Speak to us by thy spirit, Lord,
As to thy seers of old;
May we from thee true wisdom gain
Our willing minds to mold.
—Jacob A. Cole.

OFFERING SERVICE:

Leader: The great and brave who have gone before us and blazed the trail, gave freely of their talents, their strength, their lives. We who would remember them today, unite our offerings in memory of their noble giving.

Response: We dedicate our gifts to the memory of those whom we honor this day. O Lord, bless what we have given to the building of thy kingdom on earth as it is in heaven. Amen.

—From *The New Hymnal for American Youth.* Used by permission of The Century Co.

February 7

THEME: *Jesus Christ—In the Lives of the First Great Christians*

HYMNS: "When Morning Gilds the Skies"
"O Word of God Incarnate"
"Forward Through the Ages"
"The Son of God Goes Forth to War" (stanzas 2 and 3)

READING AND SCRIPTURE:

Leader: Jesus' life did not end with death. Belief in the risen Christ, in the abiding presence of their Lord drew the disciples together and sent them out filled with his spirit to tell the story of his life and teachings. There were only eleven of them to start with but they soon gained other followers. Among their first recruits was a man named Stephen. Stephen was made deacon, and deacons in the early church were charged with preaching and the care of the poor—something new in religion. Stephen was a powerful preacher. He never preached a soft, comforting sermon; his words were burning spears of fire that went deep. The gutters of Jerusalem were his pulpit; the crowds of the market place, his congregation. He stirred them—won their sympathy. But the members of the Sanhedrin, the spiritual rulers of the Jews, were stirred to rage, and we have the story of what happened to Stephen.

Pupils: (Read after previous practice) Acts 6:8-15; 7:1-2. Here we skip most of his long sermon to these councilmen. But notice how he ends it. 7:51-8:1.

Leader: Many of these early Christians suffered for their belief in Jesus Christ, but the bravery of their suffering won many others to believe in his spirit. The bravery of Stephen may have impressed itself upon the mind of Saul who witnessed his stoning. At any rate we have the story of the great influence which Christ's spirit had upon Paul's life, changing him from Saul the Persecutor of the Christians to Paul the great Christian.

Pupils: (Read) Acts 9:1-19.

Leader: Many of us have studied the works of Paul and know that through his preaching and his travels, Christianity was spread over the known world of that time. Following Christ's spirit, preaching the story of his life was not easy. Paul was stoned, put in prison, beaten, and finally killed. There were many others about whom we have not heard that worked with Paul and carried on after him. "There are a thousand unknown soldiers of the cross during those first three hundred years, who preached and struggled, and died, leaving behind them a finer world than they marched into."

In the Roman world the first Christians faced terrible persecutions, they were burned, fed to wild beasts, used in the cruel sports of that time. But the Christians died bravely with the spirit in which Christ met his death and this bravery, this spirit in the face of persecution itself, helped to spread Christianity, and finally attracted the attention of the rulers themselves, until Christianity became the state religion of Rome.

(NOTE:—This may be supplemented with other material concerning the early Christians. For example the material on the early Christians found in The Graded Course, Course X, Part 4, Lessons XLI, XLII, Pupil's Text, pp. 352-57; 361-64)

PRAYER: Expressing appreciation for Christ's spirit in the lives of the first great Christians.

POEM: "Life's Victors"

Speak, History! Who are life's victors?
Unroll thy long annals and say,
Are they whom the world called the victors—
who won the success of a day?
The martyrs, or Nero? The Spartans who fell at
Thermopylae's tryst,
Or the Persians and Xerxes? His judges or
Socrates?
Pilate or Christ?
—Anonymous.

February 14

THEME: *Jesus Christ—In the Lives of the Great Leaders of Protestant Christianity.*

HYMNS: "Our God, Our Help in Ages Past"
"God Send Us Men Whose Aim 'Twill Be"
"Marching with the Heroes"
"To the Knights in the Days of Old"

LEADER: Last Sunday we spoke of the spirit of Jesus in the lives of the first great Christians and how through that spirit Christianity grew and spread and as it grew it brought changes in the lives of the people. The poor, the down-trodden, and the slaves were given new courage and cared for among the Christians as never before. So through the dark ages that followed, Christianity continued to grow and to change the lives of individuals. At times, however, the spirit of Christ was forgotten in the growth of the forms of the church and the power of the earthly leaders of the church. Then a new outbreak of that spirit was found in the lives of the great leaders of the Reformation, who gave us the beginning of our Protestant churches. Let us hear about some of these great lives. (Brief stories of the lives and achievements of Luther, Calvin, Knox, Wesley, and others may be told by pupils who are prepared in advance. For example the following:)

Luther: The man who really brought the Reformation about was Martin Luther. "Luther was a German peasant who had received a good education and had become a priest in one of the universities. As a lecturer on the Bible, he was very popular. He became greatly incensed at a common practice of the church—selling indulgences, which meant selling for a certain amount of money the forgiveness of sins! This seemed terrible to Luther. He wrote and talked against the practice. He said that only God could forgive sins and that money alone could never secure such pardon. He appealed to the Bible and declared that no matter what the leaders of the church might say he would take the Bible alone as his authority!

The church leaders were greatly disturbed, for people everywhere were following Luther as their champion. In 1521 he was called before the Diet of Worms to be tried for heresy, in one of the most dramatic trials of history. He faced the greatest political and religious leaders of his day. He forgot his own safety and thought only of the church and misguided Christians and the truths for which he was contending. Facing his accusers boldly, he uttered those words that will always be remembered: "Popes have erred, and councils have erred. Prove to me out of the Scripture that I am wrong, and I submit . . . Here I stand. I cannot do otherwise. God help me. Amen!"

Luther translated the Bible into the language of the people. They read it for themselves and learned the need of faith in God and righteous living—not mere forms of worship and the purchase of God's favor with money.

(Lobingier, John Leslie, *Our Church,* The University of Chicago Press, pp. 72-73.)

John Wesley: John Wesley was born at Epworth in 1703, the son of a minister of the Church of England. "In 1735 he began his active life-work as a missionary to the Indians of Georgia, but he seemed to have but little success. After three years he returned to England, discouraged. On shipboard he observed the unusual peace and calm of a group of Moravian Christians in the midst of a storm, and realized as never before that one's religion ought to be a part of one's everyday experience. Arriving in England, he was impressed by the very low moral and religious condition of his fellow-countrymen. He resolved to inaugurate a religious reformation and to try to lead Christians to make their religion, not a formal thing, but really a part of their everyday lives.

"With his brother, Charles Wesley, the writer of so many of our church hymns and with George Whitefield, another co-worker, John Wesley began his ardent evangelistic efforts. Although still a member of the Church of England, his methods were so sensational that he was barred from the churches; and he therefore preached on the streets and in the fields. Sometimes he was driven out of town; sometimes he was stoned and persecuted; but he was so on fire with enthusiasm that he attracted great masses of people. These he organized into classes and societies for instruction. He continued his efforts for half a century, traveling all over the British Isles on horseback and preaching an average of ten sermons a week." He died at the age of eighty-eight.

(Lobingier, John Leslie, *Our Church,* The University of Chicago Press, pp. 91-92.)

February 21

THEME: *Jesus Christ—In the Lives of Great American Men*

HYMNS: 'O God, Beneath Thy Guiding Hand"
"O Lord, Our God, Thy Mighty Hand"
"O Beautiful for Spacious Skies"
"Pass on the Torch" *(New Hymnal for American Youth)*

LEADER: Following the spirit of Jesus through the ages, we find his spirit in the early settlers of America, the Pilgrims. We find it again in the great leader of the new country, George Washington, and in the one who saved our country from internal division, Lincoln. (Short incidents from the lives of Lincoln and Washington which show the spirit of Jesus may be told by the leader or by pupils who have carefully prepared their stories.)

LITANY OF HEROES: *This can be found in the New Hymnal for American Youth,* p. 364.

POEMS: "The Master" (In memory of Lincoln)

We need him now—his rugged faith that held
Fast to the rock of Truth through all the days
Of moil and strife, the sleepless nights; upheld
By very God was he—that God who stays
All hero-souls who will but trust in him,
And trusting, labor as if God were not.
His eyes beheld the stars, clouds could not dim
Their glory; but his task was not forgot:

To keep his people one; to hold them true
To that fair dream their fathers willed to them
Freedom for all; to spur them; to renew
Their hopes in bitter days; strife to condemn.
Such was his task, and well his work was done—
Who willed us greater tasks, when set his sun.
—Thomas Curtis Clark

"Inscription at Mt. Vernon"

Washington, the brave, the wise, the good,
Supreme in war, in council, and in peace.
Valiant without ambition, discreet without fear,
confident without assumption.
In disaster calm; in success moderate; in all, himself.
The hero, the patriot, the Christian.
The father of nations, the friend of mankind,
Who, when he had won all, renounced all, and
sought in the bosom of his family and of nature,
retirement, and in the hope of religion, immortality.

February 28

THEME: *Jesus Christ—Our Appreciation for His Spirit Through the Ages.*

HYMNS: "Dear Lord and Father of Mankind"
"All Hail the Power of Jesus' Name"
"Faith of Our Fathers, Living Still"

POEM: "Lives"

A pool I chanced to pass one day
Was half grown over, stagnant, green.
I paused a moment on my way
To contemplate what I had seen.

Here was a gutter, nothing more.
It caught the once pure water; then,
Confined within its narrow shore
Made it unfit for use of men.

Not far away I saw a spring,
All clear and sparkling, fresh and cool;
Out, on, it flowed, a living thing,
So different from that stagnant pool.

Lives are like that. Some catch and hold
Each thing that comes along their way;
Life's pleasures, blessings, joys, the gold,
Which they expect to share—some day.

But others never hoard; they give;
They are the source from which there flows
Joy out to others; and they live
For folks—how many, no one knows.

Converging lines would mark the course
Of those who get. But of the man who gives
Divergent lines, himself the source;
Ah, more—for in his heart God lives.
—Clayton S. Brown

LITANY:

Leader: We thank thee, our Father, for the first great Christians, who in the spirit of Christ met death bravely that his word might be spread abroad.

Group: God be praised for the spirit of Jesus which sustains men.

Leader: We thank thee, Father, for the great men who marched forward in the spirit of Christ through the dark ages. For those in whom that spirit burned so brightly that they spent their lives in trying to bring his church back closer to his spirit.

Group: God be praised for the spirit of Jesus which inspires men.

Leader: We thank thee, Father, for the great men who founded and sustained this country of ours basing it upon their understanding of the ideals of Jesus.

Group: God be praised for the spirit of Jesus which leads men on to higher ideals.

Leader: We thank thee, Father, for the spirit of Jesus Christ which has been kept alive in the hearts of men to this day. May we be worthy of those who have gone before us and do our part to magnify the spirit of Jesus in the world today.

Group: Help us, O Father, to live in the spirit of Jesus Christ.

Current Film Estimates

The National Film Estimate Service

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen*. They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

A—Intelligent Adults
Y—Youth (15-20 years)
C—Children (under 15 years)

Bold face italic type indicates the special recommendation of the National Film Estimate Service.

Ambassador Bill (Will Rogers) (Fox) Royal folly of Roumania re-vamped into loose artificial film as vehicle for Will Rogers' typical homely humor. As American consul he solves all social and political troubles for boy king and his mother. Much clean appeal, wholesome fun.
For A: Funny. *For Y:* ***Amusing.*** *For C:* ***Amusing.***

Are These Our Children? (Eric Linden) (Radio) Exploits wild youth to limit. Continuous drunken orgies. Insolent hero reels home at dawn, spends night in sweetie's room, murders old man for booze, is tried and sentenced to death. Touted as great lesson for whole family."
For A: Well to see it. *For Y:* Very doubtful. *For C:* No.

Champ, The (Wallace Beery, Jackie Cooper) (M-G-M) Jackie Cooper does probably finest child role ever screened as adoring and devoted son of drunken, gambling father, once prizefight champion. Morbid situation relieved by father's genuine love and final sacrifice for the boy. Depressing but appealing.
For A: ***Unusual.*** *For Y:* Probably good. *For C:* No.

Consolation Marriage (Irene Dunne, Pat O'Brien) (Radio) Human, wholesome, and quite convincing romance. No objection worth noting. Two people, jilted by their fiances, marry each other for consolation, and find that it is genuine love in-deed. Well acted, with delightful dialog.
For A: ***Entertaining.*** *For Y:* ***Good.*** *For C:* Hardly.

Corsair (Chester Morris, Thelma Todd) (U. A.) Morris has his pet role of roughneck hero, hi-jacking and bootlegging ships of his former big business boss. Mixture of wealth, toughness, brutality, and hectic romance with the sophisticated heroine. Highly improbable.
For A: Hardly. *For Y:* Doubtful. *For C:* No.

Cuban Love Song (Lupe Velez, Lawrence Tibbett) (M-G-M) Fast, vivid, entertaining romance, good singing and ample comedy. Unobjectionable in specific scenes and actions, but central situation presents illicit love as the worth-while thing—marriage as prosy and dull.
For A: Fine of kind. *For Y:* Unwholesome. *For C:* No.

Expensive Women (Dolores Costello) (Warner) More continuous love-making in luxurious settings. Rich, idle heroine enjoys series of liaisons and finally returns to propose marriage with first lover. Unrelieved sex-stuff, without even logic or truth to justify it.
For A: Cheap. *For Y:* Pernicious. *For C:* No.

Fanny Foley Herself (Edna May Oliver) (Radio) Slight but excellent character comedy, wholly in Technicolor, of the struggle of a vaudeville mother and wealthy father-in-law for possession of two daughters. Edna May Oliver does the leading part delightfully. Very "different."
For A: ***Amusing.*** *For Y:* ***Amusing.*** *For C:* ***Amusing.***

Flying High (Bert Lahr, Charlotte Greenwood) (M-G-M) Musical comedy hash at its poorest. Tries hard to be funny—succeeds occasionally—but consists mostly of stupid hokum, crude comedy, and general vulgarity. Laughter for the unintelligent. Typical antics by Lahr and Greenwood.
For A: Worthless. *For Y:* Better not. *For C:* No.

Frankenstein (Colin Clive, Mae Clark) (Universal) Loudly touted super-thriller keeping all grewsome and horrible elements of old story, losing almost all character and dramatic values. Seeks only to "scare" with outlandish mechanisms, noises, shrieks, and agonizings. Creepy, fantastic, and quite naive.
For A: Hardly. *For Y:* Hardly. *For C:* By no means.

Gay Diplomat, *The* (Ivan Lebedeff) (Radio) Pretentious but stupid stuff about war-spy-intrigue in Russia and Roumania. Hero is supposedly irresistible to women, but his wooden acting and heavy foreign accent make his achievements rather incredible.
For A: Hardly. *For Y:* Perhaps. *For C:* No.

Girls About Town (Kay Francis, Lilyan Tashman) (Paramount) Glamorous picture of how skilful "party girls" make big money hiring themselves out to entertain out-of-town buyers so the boss can close sales. Brazen sophistication in lavish surroundings. Thoroughly unwholesome and largely false to character.
For A: Cheap. *For Y:* Pernicious. *For C:* No.

Guardsman, The (Lynn Fontanne, Alfred Lunt) (M-G-M) Excellent screening of famous stage success, superbly done by the original actors. Lunt's occasional over-acting doubtless due to first appearance before camera. Roland Young gives fine third role. By artists instead of "movie stars."
For A: ***Excellent.*** *For Y:* Fine, but doubtful. *For C:* Beyond them.

His Woman (Gary Cooper, Claudette Colbert) (Paramount) Very human little comedy, with a delightful baby figuring largely through much of the story. Heroine, of very shady past in sea-front cabarets, tricks captain into giving her passage home as nurse. Complications—but marriage at end, of course.
For A: Passable. *For Y:* Doubtful. *For C:* No.

Lasca of the Rio Grande (Leo Carrillo) (Universal) Another western hash—of the Mexican border—a Ranger hero, a bad man, and a bad girl who turns good, supposedly. Knives, guns, booze, fights, storm, stampede, some terrible singing, and a happy ending quite improbable.
For A: Waste of time. *For Y:* No. *For C:* No.

Men in Her Life (Lois Moran, Charles Bickford) (Columbia) Glorifies boorishness of tough American racketeer in Europe—in love with society heiress and wanting to become a gentleman. His devotion is genuine—he kills blackmailer—faces trial—wins acquittal and girl, when her fiance flees before scandal.
For A: Hardly. *For Y:* No. *For C:* No.

Misbehaving Ladies (Lila Lee, Ben Lyon) (First National) Clean, human comedy very well acted, about small town girl returning from Europe as widow of a prince. Mistaken for seamstress, she carries through the role with amusing complications. Some minor roles notably good.
For A: Funny. *For Y:* ***Good.*** *For C:* ***Good.***

Possessed (Joan Crawford, Clark Gable) (M-G-M) Outstanding achievement in sex exploitation. The country girl rebels—succeeds in becoming rich city man's mistress in luxurious pent-house—and after seven reels, marries him. Good acting, luxurious sets, but some terrible singing by heroine.
For A: Depends on taste. *For Y:* Pernicious. *For C:* No.

Reckless Living (Mae Clarke, Ricardo Cortez) (Universal) Cheaply sensational story of a lot of very common people making a living by bookmaking and bootlegging. Police raids, etc. All-wisecracking dialog spoken out of the corner of the mouth, etc.
For A: Cheap. *For Y:* Trashy. *For C:* No.

Rich Man's Folly (George Bancroft) (Paramount) Strong, clean drama with Bancroft in unusually fine role of hard, powerful, money-loving ship-builder, crushing rivals—but his own and family's happiness as well. Finely played and directed, with strong, convincing climax and conclusion.
For A: ***Very good.*** *For Y:* ***Good.*** *For C:* Probably good.

"THE CHAMP"

Ruling Voice, The (Walter Huston) (First National) Fine portrayal by Huston of ruthless racketeer, very human underneath, who tries to renounce game for his charming daughter's sake, but dies by machine he built too big to control. Good picture of kind but a waste of such an actor as Huston.
For A: ***Good of kind.*** *For Y:* ***Probably good.*** *For C:* No.

Secret Service (Richard Dix) (Radio) Good screening of William Gillette's old stage play, with Dix as the spy sent by Gen. Grant. Both war and love complications within Confederate territory make for exciting romance. Acting good, and story convincing.
For A: ***Good.*** *For Y:* ***Very good.*** *For C:* ***Good.***

Sob Sister (James Dunn, Linda Watkins) (Fox) Another newspaper story, with the usual slang and sophisticated trimmings, becoming hectic melodrama, with gangsters, narrow escapes for heroine, and last minute rescue by devoted hero.
For A: Depends on taste. *For Y:* Doubtful. *For C:* No.

Suicide Fleet (Boyd, Armstrong, Gleason) (RKO) Three Coney Island chums enlist, and furnish much rough and ready fun as sailors on U. S. destroyer in Great War. Wholesome thriller, with interesting shots of naval life, thanks to cooperation of U. S. Navy.
For A: Fair. *For Y:* ***Amusing.*** *For C:* ***Amusing.***

Tip-Off, The (Robert Armstrong, Eddie Quillan) (RKO) Supposed "life" as lived hectically by tough prizefighter, hard gangster, and their sweeties. Gutter English, guns on every hip, booze everywhere. Quillan's engaging role as young innocent entangled in the mess, only redeeming feature. Mostly trash.
For A: Mediocre. *For Y:* Worthless. *For C:* No.

Touchdown (Richard Arlen, Peggy Shannon) (Paramount) Strong, wholesome football picture with plenty of action and genuine character interest. Arlen's limited acting ability fails to hold sympathy for hero who shows unsympathetic traits at times. Otherwise, roles well taken and story is appealing.
For A: Good of kind. *For Y:* ***Very good.*** *For C:* ***Good.***

Yellow Ticket (Elissa Landi, Lionel Barrymore) (Fox) Strong melodrama of Czarist Russia. Convincingly virtuous heroine accepts Yellow Ticket to reach her imprisoned father. She defends herself against lecherous Chief of Police by killing him and escapes with devoted hero. Excellent acting.
For A: ***Fine of kind.*** *For Y:* Unhealthy theme. *For C:* No.

What's Happening in Religious Education

THE Fulton County Council of Religious Education, Illinois, recently celebrated in annual convention its diamond jubilee. The council is the successor to the Fulton County Sunday School Association which was organized in 1856, seventy-five years ago. The convention had an unusually strong program and closed on the final evening with a historical pageant celebrating these seventy-five years of leadership in Sunday school work. This is a most significant record of continuous service. The annual convention has never missed a session in that length of time. The pageant made significant reference to the fact that when the Fulton County Association was organized, the Sunday school movement was itself only seventy-five years old. The historical development was traced from the time of organization with special reference to the work as it was in 1856, again in 1858, in 1863, in 1867, in 1906, and as it is today. The reports of the officers indicate a vital and effective work going on.

We would like to have reports from other organizations of this type that have experienced long terms of service.

IN order to save expense under present economic conditions the usual meetings of the Educational Commission and its committees were not held in December. Special editorial groups, representing the different committees of the Commission, met with the respective members of the staff of the International Council at the Stevens Hotel, Chicago, on November 30 and December 1 and 2. Careful consideration was given to the materials that will be contained in the prospectus and the different sections of the revised Curriculum Guide. The Central Committee of the Commission met on December 3, and made plans for the presentation of the material to the Educational Commission at its meeting to be held in Chicago on February 12-13, 1932, in connection with the Annual Meeting of the International Council.

AT a meeting on November 23 of the denominational field workers and the staff members of the New York Council of Religious Education, plans were laid for unifying the work of the whole group in the field. Each denominational worker has undertaken responsibility for giving special counsel and assistance to a group of counties in the state in their cooperative enterprises of leadership training and vacation and weekday church school work. Thus each denominational worker becomes a staff member and representative of the New York Council in these relationships.

MR. OTTO G. REUMAN, formerly director of religious education for the Pilgrim Congregational Church in St. Louis, is now pastor of the Congregational Church at Medina, Ohio. The church has a membership of seven hundred and a church school of four hundred and fifty.

MISS ALTA MACLAREN, for seven years the director of religious education for the Plymouth Congregational Church, Lansing, Michigan, has become executive secretary of the Council of Religious Education, Worcester, Massachusetts.

A LETTER from Mr. Walter C. Moore in Koloa, Kauai, brings us interesting news from this island in the Pacific. Kauai, or the "Garden Isle," is one hundred miles from Honolulu, and has not more than five per cent white population out of a total of about thirty-five thousand inhabitants. A great part of the extension work of this area is under the auspices of the Hawaiian Board of Missions, with headquarters in Honolulu, which, while it functions independently, is really officially related to the Congregational Church.

Mr. Moore is working toward the gradual development of an island program of religious education. He writes that his Sunday school in the Union Church at Koloa has been divided into four departments for worship and is conducted by one white, one Hawaiian, one Chinese, and seven Japanese teachers—all of them public school teachers who are enthusiastic about the graded materials. The church plant consists of a community hall, a beautiful church building, and an additional building to house the various classes and clubs. A Hi-Y group of twenty boys has been started under Mr. Moore's leadership; and he is now contemplating the development of a weekday program of religious education for the island.

IN RESPONSE to a large number of requests from high school principals and teachers, the National Student Forum on the Paris Pact, 532 Seventeenth Street, N. W., Washington, D. C., has prepared and issued a brief but comprehensive textbook on the Paris Pact, adapted to the interests and maturity of boys and girls of secondary school age.

Ten free copies of this textbook are furnished to every school enrolling for the work of the Forum, and as many more at cost (five cents a copy) as may be desired. In addition, there is provided a free copy of Shotwell's "War as an Instrument of National Policy and Its Renunciation in the Pact of Paris" and several pertinent pamphlets on the subject of national defense and the forthcoming World Disarmament Conference. The National Student Forum is in charge of a committee of over three hundred leading educators; it has the endorsement of the United States Commissioner of Education as well as of Dr. Nicholas M. Butler of Columbia University and Former Secretary of State, Kellogg; and practically all of the major peace organizations are cooperating in its work.

New System of Records and Reports

The International System of Church School Records and Reports designed for educational adequacy and practical usefulness, and approved for experimental use, is now available at a reduced price. A sample set of the simpler, or B system, will be sent, postpaid, for twenty-five cents, cash with order. A sample set of the advanced, or A system, will be furnished, postpaid, for fifty cents, cash with order. Full directions for use are given in the *Manual* included in the sample sets. Order from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

MR. ROY A. BURKHART has been made Director of Summer Schools and Camps on the International Council Staff, and will have chief responsibility for the promotion of both the International Leadership Schools and the International Camp Conferences for 1932. The set up of these schools and camps, including the selection of the faculties, will be worked out by a committee of which Mr. Burkhart is executive secretary. He will then have the chief responsibility for carying out these plans and promoting attendance at the International schools and camps.

BEGINNING on the 11th of January, the South African National Sunday School Association will conduct a two-week training school for Sunday school teachers at Port Elizabeth, under the directorship of Mr. Karlton C. Johnson. Classes will be held six mornings a week on the subjects of "Child Study" and "How to Teach in Sunday School." Twelve hours of study will be devoted to each topic and, in addition, demonstrations and additional lectures will be given on points of special interests. Students are also to be afforded the opportunity of seeing the daily vacation Bible school in operation; and their afternoons and evenings are to be left free for holidays at Humewood or elsewhere.

MISS ELSA LOTZ, who until recently has been working on a study of teaching techniques in the fields of religious education under Dr. Hugh Hartshorne, has accepted the position of executive sercetary of the Arch Street Yearly Meeting of Friends, Philadelphia. She will supervise the work of the First-Day Schools in the Yearly Meeting and will teach two courses in religious education in Pendle Hill, Wallingford, Pennsylvania, the Friends' Graduate School of Social and Religious Work.

REV. ERNEST BOURNER ALLEN, Pastor of the Pilgrim Congregational Church of Oak Park, Illinois, died on November 16, after an illness of several weeks.

Dr. Allen was born in Kalamazoo, Michigan, and was graduated from Olivet College in 1895, later receiving the degree of doctor of divinity from Olivet and from Oberlin Theological Seminary. After pastorates in Lansing, Michigan, and Toledo, Ohio, Dr. Allen went to the Oak Park church in 1918. He also served as Moderator of the Illinois Congregational Conference in 1926-27.

MR. R. M. WEAVER, who has been a prominent member of the International Council since its organization, passed away at his home in Corinth, Mississippi, on November 27. Mr. Weaver was a Christian business man, active in the support of Sunday school work in his home city and state, and also in the International Council and World's Association. For many years he was President of the Board of Trustees, having charge of the Conference Point Camp property on Lake Geneva, Wisconsin, and continued a member of that Board until his death. His passing was a great shock to his host of friends by whom he will be greatly missed.

The Path of Prayer

(Continued from page 8)

n, in the lonely independence of our own souls, that eal values of religion must be discovered.

o, there is a distinct value in using prayer as a means ualizing our relation to the infinite and inexhaustible f God. It is, or it ought to be, a gateway in the wall fe through which we may escape from weariness, tony, or depression. It is a means of emancipation all the pettiness and triviality of our experience. e found it helpful at the beginning of prayer to make fort to realize the boundless universe of which I am t. The unplumbed depths of space, the measureless and power of life, the infinite possibilities wrapped existence, the inexhaustible resources of God. Mere- olding this thought in one's consciousness brings a of strength and poise, a vaster outlook upon experi- and an adventurous desire to make the most of it.

nally, we can find genuine and lasting value in devo- l and other religious books. For example, such re- books as *Christ of the Mount*, E. Stanley Jones; *The gion of Jesus*, Kagawa; *The Life of Christ*, Mathews; *Pathways to the Reality of God*, Rufus Jones; are ly enriching. They warm our spirits, link us up with earts of great men, and push back the horizons of minds. Reading is a vital way to keep the fires of our er lives burning brightly.

the universe has outgrown your idea of God, it is a thing to sit down impotently and make no effort to up with it. Get a new and larger idea of God. This rently was what Jesus was doing when, to meet the sure and strain of a busy life and new conditions, he up a great while before day and went away into a ly place to pray.

Learning to Know God

(Continued from page 15)

would not think of inflicting. Through the telling of ain stories in the Old Testament, without adequate ex- nation, through the repetition of some formula regard- God, through the singing of some unsuitable hymn, the d is actually learning to hate God. A seven-year-old ntly voiced the sentiment which such teachings develop n he said, "Well, I haven't any use for God."

ut recall the incident related at the beginning of this cle, of the child who asked, "Is God as nice as you, mmy?" And there is this other child who had the joy planting and caring for a bulb until it came into full ssom, and then sang this song when he saw some jon- ls in the church:

I plant my seed
You send your sunshine
You send your rain
Here is the yellow flower.

Through the experience of being loved such children learning to understand the meaning of God's love. rough the experience of working with God they are rning to know and share God's purposes.

f our children, then, are to build an adequate concep- n of God, they must become conscious of the thought the love and the purpose of God as these are re- led to them in the world in which they are living. At same time, we shall also share with them the experi- es of others—the great men of the Old Testament to om God was so ever-present a reality; Paul who was convinced that nothing could separate him from the love of God; Jesus who, even when all men forsook him, was not alone because the Father was with him. We shall let them hear of the experiences of men and women through the years, in all walks of life, who, by faith in God, have subdued evil and brought about good when the odds seemed overwhelmingly against them. We shall make available adequate devotional materials—hymns, responses, prayers, Scripture readings—through which they can express their aspirations toward God, and, through the expression, gain confidence and an increasing sense of reality.

We shall not be shocked and distressed when little children express crude ideas of God. Rather, we shall recognize these expressions for what they are—the thoughts of immature persons which need guidance and enrichment.

We shall not be surprised that the child's first conception of God is anthropomorphic. After all, personality is the highest expression of life that we know. The danger in this age, as Streeter points out, is not that the child may develop an anthropomorphic conception of God but that he may develop a "machinemorphic" conception. If the child thinks of God in terms of the highest that he knows in human personality he may be led gradually to disassociate the spirit of life, of love, of purpose, of intelligence from expression in a being having physical attributes and to know God as this spirit. But to attempt to hurry this process of growth is to bring about confusion. To tell a child that God is a spirit is not helpful because the child has no concept of spirit. To tell him that God is life is not very meaningful because life is an abstract term which he does not comprehend. We are limited in our effort to interpret God to children because the child is limited in his ability to understand—as, indeed, are we all. No human mind can fully understand God. But neither can any human mind fail to respond to *part* of God. Let us begin where children are and share with them as they are able to comprehend the best that we ourselves know. Then let us hope that they will go far beyond us in discovering the purposes of God and in the earnest determination that his will shall be done in so far as they may help to carry it out.

Helping Youth Find Positive Religious Convictions

(Continued from page 12)

er it be father, mother, or his "crowd," is especially responsive to any leader whom he idolizes, and tends to absorb customs, ideals, and convictions which come to him from any of these sources.

In conclusion, let us say, a conviction is a doctrine or proposition which one firmly believes.

If we would give youth positive religious convictions we must give them convictions about the nature of the universe and their relationship to it which will bring them a sense of security, a feeling of rapport or at-one-ment with God and his world, the belief that they can find joy and completion in giving themselves to him in worship and in service, and that in these ways alone can they come to the supreme sense of worthfulness and value.

With such convictions there is no basis for fear, for desperations, or for final thwartings. Sufferings, hardships, privations serve but to generate energy for achievement and ultimate joy.

Supervision of Religious Education. By Ernest John Chave, Chicago, The University of Chicago Press, 1931. 352 p. Price $2.50.

Supervision in religious education in any thorough-going sense is yet in its infancy. There is widespread recognition that the development of an adequate leadership and much needed improvement in the program can be accomplished only through systematic counselling and assistance. Dr. Chave, Associate Professor of Religious Education in the University of Chicago, has here provided a manual for the church school supervisor which compares favorably with standard works in the public school field.

The treatment is from a thoroughly practical viewpoint. The reader is at once placed in the familiar local church school setting by the many supervisors' notes and verbatim reports of real class sessions. The observation schedules, conference outlines, rating scales, and other supervisory instruments have been developed and tested in actual use by graduate students who have carried on practice supervision in Chicago church schools. They are in most cases careful adaptations to the church school situation of corresponding materials in public school use.

The interpretation of religious education as to objectives and techniques is representative and thorough. Especially valuable is the chapter on "Raising Religious Education to a Religious Level." Much current practice even under the name of Bible study fails to meet the tests there proposed, and yet they seem esesntial and fair.

In addition to treatment of classroom supervision there are chapters on the supervision of worship and of recreation, and on district or field supervision.

The book will prove rather technical for the untrained worker or for the person who simply wants an interpretation of supervision. Any one, however, who is qualified by training and experience really to undertake the exacting role of a supervisor in the church school will be able to follow the author and will find here a most helpful manual and guide. —H. C. M.

Shall Laymen Teach Religion? By Erwin L. Shaver. New York, Richard R. Smith, Inc., 1931. 188 p. Price $1.50.

Mr. Shaver, Secretary of Leadership Training for the Congregational Education Society, uses the first two chapters of this book to answer the question raised in the title. The essence of his answer seems to lie in two quotations which he makes. The first quotation is from an article by Ernest Caldecott: "The true value in religious education lies not in the actual body of facts carried over the years, nor in the injunctions received, but in the total impression of personality and atmosphere. The life of one consecrated man impinging upon a child, without pious preachments, will do more for character and vision than any information imaginable on so-called religious subjects." (p. 20.) The second is from Professor George Albert Coe: "The church, considered as educator, is primarily a fellowship of older and younger persons." (p. 20.) In other words, it is Mr. Shaver's feeling that Christian fellowship is essential to Christian education and that laymen are an essential part of that fellowship.

The second part of the book explains the new program and the new methods of Christian education, and the third part describes various opportunities through which laymen may prepare themselves for responsibility as leaders.

It does seem as though the major question of the book merited specific attention beyond that of two brief chapters, but the remaining chapters do help to make clear what it is that the lay teacher is to do and how he may prepare himself to do it.

—F. L. K.

The Christ of the Mount. By E. Stanley Jones. New York, The Abingdon Press, 1931. 332 p. Price $1.50.

The pen of E. Stanley Jones has marked an enriching trail which hundreds and thousands of Christians have followed to new experiences with God. Perhaps no modern spiritual leader has had a more universal approach to the thought life of Christians and non-Christians than Dr. Jones. He is one of the bright lights on the intellectual and spiritual horizon of the present day.

In many ways it is the feeling of this reviewer that this book is the peer of all books written by the author. The author presents in this book a working philosophy of life.

As one looks at these main divisions of the book, there can be seen at once the timeliness of the message:

1. Perfection Exemplified and defined.
2. The new type of humanity.
3. The new morals—based on reverence for personality.
4. Divided personality the reason we do not attain the goal.
5. The way out.

The book is built upon "The Sermon of the Mount" and one is amazed at the extent to which the author is able by his analysis of "The Sermon of the Mount" to give a message of hope and healing to the modern generation.

This reviewer feels that this book served as one of the high experiences of his life this year. Every teacher, leader, and pastor in the church schools of the world, as well as every Christian, should read with great care and with eager heart this message. To miss it is to lose one of the richest treasures of 1931. —R. A. B.

Paths to the Presence of God. By Albert W. Palmer. Boston, The Pilgrim Press, 1931. 105 p. Price $1.00.

Dr. Palmer, President of Chicago Theological Seminary, recognizes the fact that in certain aspects, this seems to be a godless age but he believes that fundamentally it is not so much a godless as a god-seeking age. Therefore he states in the introduction to this book, "It is because deeper than the modern loss of God is the quest for him and the hunger for him and the need of him, that I am seeking to present to modern-minded men and women the following 'paths to the presence of God.'" These paths are: "Through Nature," "Through Science," "Through Humanity," "Through Worship," and "Through Jesus."

Those who are familiar with Dr. Palmer's method of dealing with vital subjects and his beauty of literary style will need no introduction to this work; others should avail themselves of this opportunity to know his writings. —G. D.

The Science of Leadership. By Erwin L. Shaver. Boston, The Pilgrim Press, 1931. 176 p. Price $1.00.

The first draft of this book was made by the author five years ago. It was prepared for the Committee on Leadership Training of the International Council of Religious Education for use in connection with course 2h, "The Science of Leadership" in the High School Leadership Curriculum. This original draft of the book thus had five years of experimental use and proved to be highly acceptable in many groups.

The book is intended for people of senior high school age and experience primarily, but it will be found useful for classes in leadership training, in both intermediate and young people's ages.

In this revised and enlarged form, it is now the approved Pupil's Work Book and used in connection with the course 2h of the High School Curriculum. The book is divided into three parts:

Part I: Planning the course.

Part II: Suggested procedures and source materials for problems and activities of the course.

Part III: General Source Materials.

This book is by no means a textbook; it is in every sense a source and a guide book. There is a splendid sampling of resource materials, including descriptions of leadership experiences and enterprises, as well as an abundance of guidance and materials which will help the learner to explore all phases of group leadership. There are blank pages in which the learner can record some of his own decisions and findings. There is definite guidance to the learner not only in evaluating the essentials of leadership, but in connection with leadership in worship, in recreation, in the solution of social problems, etc.

This book does not approach leadership in the abstract, but puts the learner in rich fields of opportunity and surrounds him with enriching experiences. The book suggests a number of projects, enterprises, and fields of thinking which the group can actually enter with the viewpoint of the leader.

It will not only be a guide to the development of leadership skill, but to the enrichment of life as well. It will be useful not only to accredited leadership training classes, but also to church school classes, to young people's conferences, young people's societies, and also as a personal study book for individual young people. —R. A. B.

The Jesus of the Poets. Edited by Leonard R. Gribble. New York, Richard R. Smith, Inc., 1930. 157 p. Price $1.25.

This book contains more than one hundred poems about the life of Christ. The criteria by which selections were made are included in the introduction. The poets' interpretations of the life of Jesus are always valuable source materials for church school workers.

Group Discussion in Religious Education. By Harrison Sacket Elliott. New York, Association Press, 1930. 100 p.

In this pamphlet Professor Elliott briefly describes procedure in group discussion and then gives numerous outlines as samples of the use of discussion enterprises in religious education.

ls Who Made Good. By Winifred rances Kirkland. New York, Richard ith, Inc., 1930. 120 p. Price $1.00.

every hand Sunday school teachers aders of youth are looking for story al. Winifred and Frances Kirkland onderful story tellers. They have in ook fifteen stories of outstanding wo- The stories are well told and can be ith great effectiveness in worship serv- n young people's society meetings, as s in the classroom.

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—R. A. B.

ildren Are Like That. By C. Made- Dixon. New York, The John Day any, 1930. 206 p. Price $2.50.

s is a record of the play life of a of nursery children covering a period ur years. Its purpose is to have the r share in the experiences of these en as they have been recorded by the ers and their helpers. The compiler interpreter of these records begins her nt with a helpful statement on what itutes a wholesome educational environ- for the pre-school child and what is ask of the adult in guiding child life. is the serious business of early child- There must be the proper setting for olesome group life; opportunities for ical and mental experiencing; avenues xploring the universe; ways of expres- . and safeguards of childhood values. child must live a life based on his own s; from the adult he needs sympathetic intelligent guidance. The adult will the child fix the detailed mechanics e day, keep him from excesses, such as ing too long with the same kind of toys he unbalanced choosing of food. He not be too anxious to explain new ex- ences or force on the child adult ideas norms. The child must learn to see world through his own eyes and at his rate. The adult must catch the tempo hild life.

e child explores the universe through p life, through excursions, through dship with animals and growing things, through dramatic play. Negative behavior is often but a blundering approach to new experiences; new patterns of behavior only gradually supplant the old. Much of child life deals with purely physical experiencing through big muscle play and through moments of high adventure in play. But there is also work to be done that the group may live happily together. Rooms, tables, dishes must be cleaned. Expression through various forms of art enrich child life. There is poetry, plastic art, building, drawing, coloring, music, and rhythm. There is also dramatic play which ranges all the way from the little boy playing the part of a growling lion to the safekeeping of a piece of broken blue glass because it is the blue rabbit who lives in the old tree stump.

We have here not a treatise about children, but the artistic portrayal of actual activities of children with many quotations of their conversations. It is not intended as a book on method, but is itself a valuable aid to the leader, and here and there among the recorded observations appear simple interpretations of child life of much greater value than abstract discussions of method. Here is such a typical interpretation which occurs among the reports on dramatic play —"You will be fortunate in this page if some grown person doesn't fear that this is an escape from reality and try to fasten your interest on material things, not realizing that all experiencing is growth—that excess alone is limiting" (p. 107).

—O. M.

When the Swans Fly High. By F. W. Boreham. New York, The Abingdon Press, 1931. 282 p. Price $1.75.

Another book of essays by Mr. Boreham on the problems of life.

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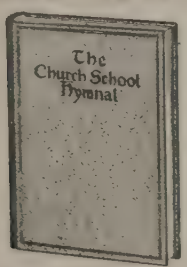

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By Albert W. Palmer

While some men have been building the new Babel, confusion has come upon them. Many of us are standing in bewildered wistfulness. President Palmer sets our feet in paths that God himself has made, until "by the way of Jesus" we come into his Divine Presence. "This book is of invaluable use in devotional service. At a recent evening meeting a chapter on 'Through Worship' refreshed our people deeply."—*Rev. E. B. Robinson, D.D., Holyoke, Mass.* 105 Pages. Cloth, **$1.00.**

Christ's Shining Way
By O. W. S. McCall

"Jesus is provoking coming inquiry as never before, and the inquiry is proving the more fruitful because it is unafraid. That robust figure does not ask to be sacrosanct; he can endure all scrutiny, can meet all that all men meet. It would seem to be forever fair, however, that so long as some sense of music is required of the interpreters of Beethoven, some knowledge of mathematics needed for the understanding of Einstein, Jesus should be judged of those who are intelligently sympathetic with his realm."—*From the Book.* 124 Pages. Cloth, **$1.00.**

AT ALL BOOKSTORES

THE PILGRIM PRESS
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The Second Twenty Years at Hull-House. By Jane Addams. New York, The Macmillan Company, 1930. 413 p. Price $4.00.

Twenty years ago Miss Jane Addams told in *Twenty Years at Hull-House* of her early life and of the founding and early work of the now world famous Hull-House in Chicago. In this second volume Miss Addams has continued and brought up to date the story of the social settlement work with which she has been connected. The book, in addition to giving interesting items about the author and the work at Hull-House, deals with some of the major social problems of the past twenty years, her reflections and convictions concerning them, and the way in which she has sought to bring about solutions of them. She discusses, among other matters, peace, the woman's movement, prohibition, immigrants, play and the arts. This book is a record of how one group, under the leadership of a great soul, has been developing in the lives of many people "a growing world consciousness."

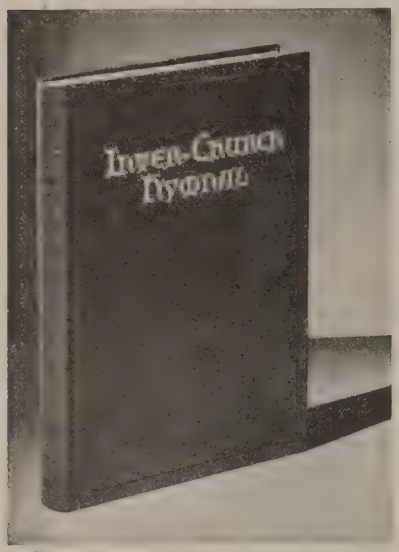
A Book About the English Bible. By Josiah H. Penniman. Philadelphia, University of Pennsylvania Press, 1931. 444 p. Price $2.00.

This is an account of the English Bible, its immediate sources and their contents, their literary background and surroundings, the forms and characteristics of the constituent books and their relations to each other. A short history of the translation of the Bible into English from Saxon times to our own day is given. Attention is called to differences between the commonly used English versions as regards contents and translation, and to the reasons for the differences.

The Orient Steps Out. By Mary Jo ness. New York, The Abingdon Press, 193 192 p. Price $1.00.

A collection of stories of India, China, an Japan, prepared especially for use in vac tion schools but comprising an illustrate collection of stories which will be interes ing and informing to boys and girls an where at any time. There is a teacher manual which accompanies the pupil's bo which offers suggestions for preparation an procedures.

Facing Old Testament Facts. By Cra S. Thoms. Philadelphia, The Judson Pres 1931. 313 p. Price $1.50.



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Teaching Children to Pray

(Continued from page 17)

a to a high plane in every Christian family. In *Wor- nd Conduct Songs for Beginners and Primaries* there ree lovely "grace songs" including:

We thank thee, Father, for our homes,
For friends who help each day;
For food we eat and clothes we wear,
For all the gifts thy children share;
For work and rest and play.[4]

Books and Materials Mentioned in This Article

of Goodwill, National Council for the Prevention of War. e $.50.

en's Prayers, Recorded by Their Mother. The Pilgrim's s. Price $1.25.

Prayers for Children, John Oxenham and Roderic Dunkerley. ning H. Revell Co. Price $.75.

der, Alberta Munkres. The Abingdon Press. Price $1.00.

ursery Child in the Church School, Anna Freelove Betts. The ngdon Press. Price $1.35.

Nursery Class of the Church School, Eva B. McCallum. The any Press. Price $1.50.

t Lessons for the Cradle Roll, Frances Weld Danielson. The rim Press. Price $1.50.

s for Little Men and Women. John Martin's Bookhouse, New k. Price $2.10.

and Play for Children, Danielson and Conant. The Pilgrim ss. Price $1.25.

for Little People, Danielson and Conant. The Pilgrim Press. e $1.25.

ip and Conduct Songs for Beginners and Primaries, Elizabeth S. Shields. Presbyterian Committee of Publication, Richmond Price $1.00.

icture "All Things Wise and Wonderful," Margaret W. Tar- . Hale, Cushman and Flint, Boston. Prices: $3.00; $5.00.

ey's Village Series of Picture Cut-outs. Milton Bradley Co. e $.50 each.

r poster. National Child Welfare Association, 70 Fifth Ave., v York. Price $.25.

materials may be secured through your denominational pub-

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Making Religion Meaningful

(Continued from page 20)

because he too feels the need of an outreach of his onality to a power greater than his own.

group of junior boys were discussing "Why boys like Jesus." had a great time of it. One boy said, "Jesus wouldn't fight s others were being hurt and no other gag would work. He ln't fight just because someone took his cap." The leader then l the question of getting along with brothers and sisters. "I why Jesus didn't fight," said a boy. "Why?" he was asked. use he knew it made you and others unhappy." There fol- l a splendid transfer from a discussion of Jesus' popularity e everyday problems of boys. The teacher then helped the to see that the boy who could play without fighting played way. The session closed with genuine prayer. A number of prayed. One of them prayed: "Oh God, help us to play and your way."

he leader must be sensitive to the occasion and to the in an enterprise when members of the group should irected to link themselves up to God and his purposes ugh prayer. If done well, this is the most vital kind rayer.

he group will feel a need of prayer when such out- es as the following have been realized in an enter- e:

A new and better understanding of God.
A greater faith and trust in God.
A new and better fellowship with God.
A feeling of peace and reconciliation with God.
A feeling of peace and reconciliation with one's fellowmen.
A greater appreciation for the highest values of life.
A clearer understanding of ideals and purposes.
8. A better understanding of personal problems and relation to them.
9. The receiving and release of a greater power for dealing with them.
10. The awareness and sorrow for sin.
11. The decision to cease sin and do right.
12. The decision to identify self with the highest qualities ascribed to God.
13. The desire and will to serve others.
14. The dedication of self to what is considered to be God's work.
15. The desire and purpose to participate in advancement toward an ideal world.
16. An appreciation of other religions.
17. A reverent attitude to all of life, appreciation for the beauty and wonder of the world.
18. A new feeling of worth.
19. The receiving of some experience from God.
20. A feeling of security in an uncertain world.
21. A reconstruction of life in light of the highest values of life.

It may be said in concluding, that any group that achieves these twenty-one outcomes in the life of each member has indeed made *religion meaningful* in all the experiences of life.

Making the Workers' Conference Worth While

(Continued from page 33)

III. Conducting the Meeting

1. Start on time regardless of the number present. Do something. ____

2. Follow the time allotment that no part of the program exceeds its quota. ____

3. Use signal system to warn groups of the closing time of departmental meetings in which curriculum plans are made or problems discussed with supervisor. ____

4. Give out in mimeographed form those announcements, plans, and details that incur much writing, and are to be retained for reference. ____

5. Commend personnel when possible, or criticize constructively, to avoid the complaining, grumbling, lecturing, and destructive types of meetings. ____

6. Avoid annoyances at meetings, such as may be caused by dish washing, confusion from other activities, and improper heating and lighting. ____

7. Invite questions and discussion following an address. ____

8. Give opportunity for the expression of expert opinion after a demonstration lesson. ____

9. Give publicity to improved features of religious education, as late books, valuable magazine articles, and efficient methods of teaching. ____

10. To expedite business matters that must arise, entertain such motions as "Refer to the superintendent," and "Refer to a committee." ____

11. End the meeting at the time agreed upon. ____

IV. Following Up the Conference

1. Express regrets to those who were absent. Tactfully make them feel they were missed. ____

2. On the following Sunday give to all workers a mimeographed synopsis of all the important matters that were considered and discussed, particularly that those who were absent may profit. ____

3. Matters of general interest should be made public to the whole school. ____

4. Check to see that the secretary makes proper entry in the minute book of all important proceedings, and that the treasurer takes care of all invoices. ____

5. In their supervisory efforts the superintendent, director, division and department heads should check the teaching, in order that devised plans may function properly. ____

6. The Education Committee should take inventory of the results of the conference and decide what the old and new business of the next conference shall be. ____

Youth Is Religious

(Continued from page 28)

limate her emotional life happily until the day of romance comes, if come it does. And by sublimation I mean simply what Dr. Hatfield means—the process by which we divert instinctive emotions from their original end and redirect them to purposes satisfying to the individual and of value to the community.

I know many young women who are finding in the establishing of a little apartment-home with a girl friend, the outlet to domestic tastes which a real home would afford. The fellowship opportunities of Y. W. C. A. clubs and residences for professional women, together with their exemption from the drudgery associated with home-making and child-nurture, is a social phenomenon of our age which has questionable implications for the future of the family.

Other girls sublimate their emotions through dress. I know scores who find their greatest satisfaction in the purchase of an inexpensive little frock, with shoes and hat to match, every ten days. In the adulations of their friends they find compensation for the admiration which normally would proceed from a sweetheart.

Through the care of young children others are sublimating their maternal instincts—as teachers in nursery schools, as governesses, as obstetrical nurses. While through the creative arts, such as music, literature, and drama, countless more are working out life's adjustment for the surplus emotional energies intended for biological ends. While there seems little direct connection between social service and sublimation of sex instincts, yet in these channels vast numbers of single girls and men are finding happiness and satisfaction.

Even a routine business career is doing this for a splendid young chap we know who, rather than shirk his financial obligation to dependent parents, allowed the girl of his heart's devotion to marry another because he could not give her the type of home she deserved. Jack toils on contentedly at the office, getting his noble thrill out of bringing home the weekly check which surrounds his parents with comfort.

Youth Is Sacrificial

Many of the critics of youth who earn their livelihood by hurling sensational indictments against the reckless generation have no opportunity of knowing how sacrificial at heart youth frequently is. I know a young librarian who this spring gave up a needed vacation in Bermuda in order to present to a Bible class, of which she is a member, fifty gilt-edged Bibles. Another girl, who all her life had craved an accurate timepiece, put into the building fund of her new church the fifty dollars she had been saving from overtime work for this purpose. Another young woman, a teacher of voice whose income has fallen off pathetically because of current curtailment of luxuries, turned over the entire proceeds of a large musicale to a certain church charity at a moment when she actually needed many things for her personal comfort.

I know another girl who is devoting the noon hour which she formerly gave to window shopping, to conducting in the social room of the firm where she is employed, a Bible study hour for a group of Jews, Catholics, and

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and women of no faith at all. Many nationalities e up the cosmopolitan group. This is what she wrote recently about it: "I have organized a fifteen minute otional service at the office for each day during Lent. ave the pleasure of reading a chapter from the New tament and one of the men is giving a brief explana- of it. Even the avowed non-Christians seem to enjoy session and some even wait for it on Saturday after- n."

Youth Is Thinking Straight About the Church

Youth is thinking in more sympathetic terms of the urch than formerly. Oh, he still has his inconsistencies. ny of the vociferous criticisms of the church expressed young people are an attempt to rationalize a way of nduct which they wish to follow. They know it does harmonize with what the church teaches. Hence, they rl bolts of criticism.

But we are finding this offset by so many other positive entations toward the church. The other morning after certain stirring sermon on "the Inner Circle," three ung men stepped up to the chancel and presented them- ves as candidates for the Christian way of life. One s in Navy uniform and desired to enrol for instruction, an evidenced desire to leave behind a "low-vaulted st." The other two were brothers, Italians of overseas tholic background. One had worked as a mason on our w sanctuary, had visited it on the Sunday when a serv- e in honor of all who had labored on it attended in a dy and received a certificate of merit signed by the stor and trustees. He had been carrying this document out in his pocket ever since, prizing it even above his nion card." Francesco had gone after his brother An- eas to come visit this lovely American cathedral he had lped build. So now the two brothers, like Andrew and ter of old, came offering themselves for the fellowship believers.

This enthusiasm for the church is not felt by young men one. The other morning after service, a young woman oned the office and said, "My sister and I just *must* join is church this evening." She had been impressed by the fact that another young woman who had just arrived from the west to do research work in an eastern laboratory had transferred her membership into her new place of worship the first Sunday she attended, saying, "My pastor at home urged me to do this before I became victim of the church-shopping habit. I want to make my friends here and put my service abilities to use if you need me."

What Kind of Leadership Training Program Do We Need?

(Continued from page 26)

revivalistic evangelism, so the leadership training program must depend upon the slower and more lasting methods of achieving its purpose; and the method which it uses must be more than an exercise. It must be shot through and through with the dynamic of a great cause. No one will ever become a leader simply by learning how to use devices for attracting the attention of children, or by learning how to gain the applause of young people because of the effectiveness of story telling. He only will become a leader who receives more basic help. The leadership training program should be so built that it will constantly keep the great needs of the world before those who are learning to lead. It must do more than that; it must enlist them in meeting those needs. Until it does so, it cannot succeed.

Let each church test its leadership training program by these questions: Do we begin with our youngest children to prepare them for leadership by guiding them in assuming responsibilities and in the development of out-reaching Christian character? Do we provide for the careful selection of each leader for the particular task which he is fitted to perform? Does our program of training provide progressive levels of growth? Do we have for every one of our leaders a skilled supervisor who is helping him to grow? Is our program of training helping our leaders to gain fundamental bodies of knowledge, basic concepts, and broad generalizations? Is our church engaged in any enterprises which are really challenging to red-blooded men and women, and young people, and children, so that they will be everlastingly inspired to go on leading?

Forward Together

(Continued from page 13)

the church by your Y. M. C. A. as a part of the total religious education program of our community.

The items in this boys' work service to which we want to call your attention at this time are:

1. Boys' work survey and research service. Trained boys' workers are at your command to be used in helping each church study its whole boys' work policy and program and work out with you a method of work satisfactory to your church;

2. Boys' work leaders training course. This course will combine theory and practice, and is an accredited unit in the Community Training School of the Council of Religious Education. A monthly bulletin service for boys' club leaders is also included as a part of this training program.

3. An enlarged recreation program through a reorganized Church School Athletic League and a group plan of securing recreation facilities at the "Y" building.

4. Program and activity suggestions. These include plans for hikes, parties, pow-wows, methods of working with boys; activities and plans for such affairs as Father and Son Week, Find Yourself Campaigns, and so forth; projects of all kinds and interchurch activities.

5. Camp service. This provides opportunity for church groups to have periods for their boys, and week-end use of camps for club hikes and trips, church school conferences, picnics and outings.

In all of this service the Y. M. C. A. is seeking to supplement the church, and serve it as each church and the local Council of Religious Education desires.

Such are some of the methods and outcomes followed in one community where the leaders of all its Christian agencies sought to face together the needs of adolescence.

Literature—Seismograph of Life

(Continued from page 32)

be built. The temple is to be, not the church or Christianity as it is today, but the vision of the divine in the hearts of men. Lorentz goes on to study theology with this ideal in mind, "I will try to give mankind new courage to act, to inspire it with pride and joy in what is, to sing hymns to the marvel and glory of life." Lorentz at last takes up a small congregation on the seacoast and pours his heart into the lives of the plain, simple people. The words that express his deepest conviction and which can well be thought over very carefully by any teacher are these: "Yes, for me, to be a priest (teacher) is to inspire men to live nobly, developing to the full their powers and faculties, in the consciousness that all they do is done in the presence of God. For me, to be a priest (teacher) is to teach men to hear the chiming over their daily lives of the great, the marvelous bell of eternity. To be a pri (teacher) is to teach the young to believe with all th hearts that God, too, is young. This new temple will ne be finished for the soul of man has set no limit to aspirations."

When You're Out With a Crowd

(Continued from page 30)

That was one more item to add to the cost of that night's venture. George counted them over in his mind. The long ni with its fears, a wakeful, anxious night for all the people at t hotel, men searching the mountains in the darkness, more m fighting a forest fire, the way his mother and father looked wh he saw them again, the way he felt down inside.

"Well, I learned one thing last night," said George at last.

"What?" asked Nat.

"That the majority is not always right," answered George.

"And I learned another," said Raymond.

"What?" asked Nat again.

"Not to follow the majority when I know it is not right," a swered Raymond earnestly.

"Same here," said George.

"And here," added Nat.

After the story the group looked up in their Bibles Cor. 16:13, and learned together that verse. A prayer f courage followed, and then the song, "In Days of Old Palestine," from *Junior Hymns and Songs,* Shields.

(The next Sunday's discussion will appear in t February Journal.)

Measuring the Worship Experiences of Youth

(Continued from page 22)

"All things in nature are created by Jesus and we ought to g thanks to him."

Although the forms were checked right after a wo ship service a frequent comment was "I do not remembe anything particular about the prayers." And althoug 77% said the talk was the "right kind" nothing significa was mentioned in the space allowed for free commen As stated above only 17% even checked the statement, participate by making new resolutions." Little expect tion of any consequent social conduct was apparent any of the answers. In the revised forms quite a numbe more items have been added to further probe the soci outlook during, or consequent to, a worship service.

"A coat of many colors"

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